NATIONAL COUNCIL

OUTLOOK

MARCH 1955

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WHAT THE COUNCIL HAS DONE

Shipped 55,000,000 pounds of food, clothes and medicines to overseas victims of war and disaster;

Launched a share-our-surplus program to send 100,000,000 more pounds of food to persons overseas; and

Enabled 62,644 refugees to immigrate into the United States.

The Council regularly brings a recreational, educational and religious ministry to 300,000 homeless migrant farm workers and their children.

Under its trailer chapel program, another 300,000 who live in new atomic defense communities receive spiritual care, with week-day recreation for their children.

Under a wide-ranging evangelism program, the Council extends special ministries to 250 college campuses, 17 national parks, scores of ocean liners plying the Atlantic and Caribbean, and throngs of citizens who gather to hear council evangelists.

It has sponsored the Revised Standard Version of the Bible and seen it break all publishing records with sales to date of more than 3,000,000 copies.

With council guidance, more than 3,000,000 United States youngsters attend summertime religious classes.

It furnishes literature to help member churches instruct more than 35,000,000 children in regular Sunday schools.

Its foreign missions wing operates radio stations and mobile film units from Korea to Africa, aids and maintains close touch with more than 10,000 United States missionaries in all areas of the free world.

It regularly reaches an estimated 115,000,000 United States radio-television listeners with 393 religious programs produced and distributed by the council's broadcasting and film agency.

THE COVER

Our cover shows a typical Easter sunrise service at the foot of a huge wooden cross in Mountain View Cemetery, Oakland, Calif. It was one of four such Easter services held under the auspices of the Oakland Council of Churches, along the crest of hills encircling Oakland and looking out over San Francisco Bay. The total attendance was estimated at 12,000. The services will be repeated this year.

Vol. V. No. 3, March 1955

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethern in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church In America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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National Council staff contributors to this month's editorial pages are: Communicating the Gospel, A. L. Roberts; Bingo and the Churches, William J. Villaume; A Great Christian University, Wallace C. Merwin.

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DONALD C. BOLLES, *Editor* AENID A. SANBORN, *Associate Editor*
Staff: FLETCHER COATES WENDELL KELLOGG
GERALDINE SARTAIN BEATA MUELLER
NANCY LAWRENCE
WILLIAM K. WILSON, *Editorial Adviser*

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A Living Response to Christ and His Gospel

By Eugene Carson Blake

HOW can you explain the Easter throngs at church? You must admit the driving power of fashion. Human beings do like to conform. Sheeplike, we follow one another to concerts and to plays and, on Easter at least, to church as well.

And farther underneath there is another potent urge that doubtless partly explains each Easter's crowds. From the earliest times all races of men have had some sort of spring festival. The dark night of winter is past. The longer days and the warming sun are not only stirring animals and flowers to renewed energy and budding life, but give to men, too, a springtime urgency which moves them to walk in the sun, to put flowers in their ladies' hair, and to gather in high and holy places for prayer and song.

Of course, there is Easter music, too, the excellence of which doubtless lures some into the unfamiliar precincts of the church.

But none of these, nor all of them together, quite explain why it is that all over the world people gather to praise one who was executed as an unimportant criminal —and nineteen hundred years after the event!

When you reflect upon its inauspicious origins, the survival of the Christian Church is itself a miracle. At the beginning there were not many rich in wisdom or in wealth who could guarantee the growth and survival of the tiny sect whose members alone believed that their crucified Master was the Living Lord of all the universe. It was this faith in a risen and living Lord which alone gave spirit and power to the infant Church.

The Church of Christ has a marvelous vitality. It survived obscurity, and persecution. It survived internal controversy which led again and again to schism. It survived prosperity, degeneracy and reformation; the breakup of empire and feudalism; the age of reason and its own dry classicism. It survived romantic revolution and attacks from science and materialism. In this century it rises stronger after two world wars. And it will survive communism and the modern rebirth of almost every historic foe.

And, in the long run, life in the Church depends upon the life of the Gospel— the story of and faith in the birth, life, death and resurrection of Jesus Christ, the Son of God.

But this does not mean that your particular church or mine is guaranteed survival. In the past there have been churches once apparently blessed by God and then abandoned by Him as outworn instruments. Whole nations with their churches have had their day and ceased to be. And although much of our time is consumed by raising budgets, or contributing to them, perfecting organizations, preaching sermons, or hearing them, dealing with externals, the Gospel, too, is in our hands. Jesus Christ, in a limited sense, must be incarnate in us or the world cannot know Him. In a limited sense He must be recrucified in us or His death is no power unto salvation. In a limited sense He must be resurrected in us or we are of all men the most miserable.

The early paradox remains. God's thoughts are not our thoughts. Just after the Cross came Easter. It is never certain that ecclesiastical success is God's chief end or aim. We have the duty and the joy of attempting to mold our churches and their organizations into obedient instruments of God's will and purpose.

God needs from us more than faithful performance of our ordinary duties in the church. Jesus Christ and His Church require a living response to Him and His Gospel —the full Gospel—of faith, love and hope.

These will survive whatever be in store for us, our churches and our nations.

An Armor *of* Faith

Dominant Concern of Christian Educators in Annual Meeting at Cincinnati

By Fletcher Coates

WAYS to fortify tomorrow's citizens with an armor of faith stout enough to deal effectively with tomorrow's dangers in home, nation and the world, were the dominant concern of a thousand and more Christian educators who met February 4-11 in Cincinnati.

The spiritual welfare of the nation's youth was discussed by speaker after speaker at the annual meeting sponsored by the Division of Christian Education. The subject of youth in crisis came up time after time at panel and other submeetings of the conference. And toward the close of a meeting where formal action is neither taken nor intended, a group of influential denominational leaders formally urged all-out church support of a strengthened weekday church school program — religious instruction on public school time but outside the schools.

In a joint statement the executives who direct the educational programs of their denominations not only called for thorough church study of released-time programs, their costs and varying worths. They also urged that experimental centers be set up to demonstrate the workability of proven programs, and that programs be established where none exist today.

Weekday religious education is at least a partial answer to the problem of how to give youngsters a moral and religious climate in which to grow, these leaders asserted. Their statement affirmed that it "teaches religion within the framework of the child's formal education and emphasizes the place which religion should have during the week as well as on Sunday."

Especially is it an answer to the needs of "boys and girls hitherto unreached by Christian teaching," for they have virtually no other way to receive such an "expression of the deepest needs and earnest purposes of American citizens."

Church support of such programs will have to go further than mere recognition of their usefulness and need. The churches should "increase their financial support to make possible everywhere the quality of teaching now represented only in the best weekday church school programs," the statement said. Legal barriers that have had a retarding effect on the programs "have now been cleared by the U. S. Supreme Court. At the same time churches and the nation as a whole have shown increased concern for the moral and spiritual welfare of children." The statement was adopted by the Christian education leaders of the 39 denominations which cooperate in the division.

Earlier in the week, responsible leaders of the division which played host at the meeting expressed their concern in broader terms. Dr. Paul Calvin Payne, of Philadelphia, division chairman and top administrator of the Presbyterian, U.S.A., Board of Christian Education, saw a new dark age ahead for America and civilization as a whole, unless the nation's educators face up to the challenge of developing men and women who can be "trusted to use the fantastic powers we now possess for some better purpose than the making of fantastic weapons."

"We are at the moment of decision in history when we must decide whether we will pay for schools or for war," he declared. "The question to be asked today is no longer whether Western society will survive, but will the human race survive."

Clearly it would survive, he felt, if both public education and the churches, backed by an aroused people, tackled the job of equipping man spiritually and intellectually to live with the atom.

Joining Dr. Payne in expressing the uppermost concerns in religious education today was Dr. Gerald E. Knoff, executive secretary of the division. Commenting on the exclusion of teaching about religion in the public schools, he declared:

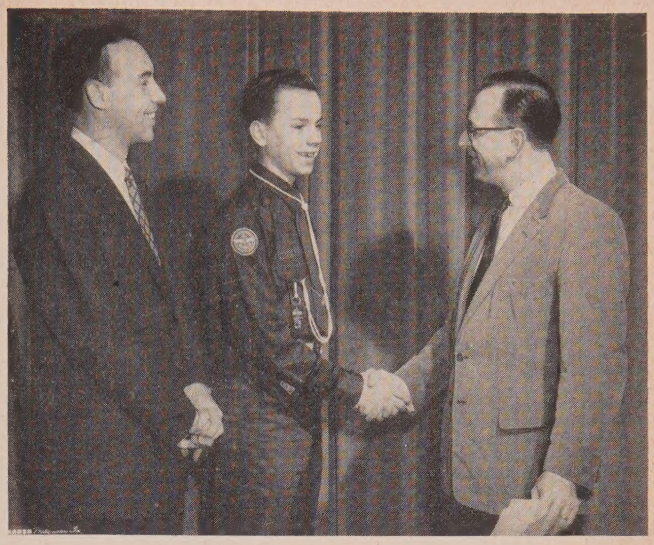
"When education deals with all of life with the exception of religion it creates the impression in the mind of the child that religion is about as important as stamp collecting or some other hobby."

Dr. Knoff acknowledged that there is

Neil H. McElroy, Cincinnati, president of Procter & Gamble, asks support for White House Conference, of which he is president.

Mrs. Herald Demaree receives the Colgate Award from Dr. Gerald E. Knoff, secretary, Division of Christian Education.

Left to right—Rev. Kenneth Kettlewell and Mrs. Marshall K. Wood of the Dayton Federation; Mrs. Dorothy Sanders of WLW-D; Rev. Joseph Ban of the federation, cited for TV series.



Rev. A. Wilson Cheek, youth department chairman, congratulates Philip Taylor of Sharonville, O., on his "God and Country" award from the Boy Scouts, while Rev. Frank Rounsley looks on.

wide variety of opinion about how eligion should be dealt with in the pub-ic schools and a fear of taking sides in valuating religious movements. "But," ie pointed out, "we cannot teach his-ory without including the contribu-ions of the great religious movements."

"The job of the Protestant churches," ie added, "is to let the schools know ve are the best friends they have. We nust work with them sympathetically nd constructively to provide the best chool system possible in this country."

Midway in a week devoted to con-urrent sessions of the 15 sections of the livision meeting, some 2,000 church eaders, workers and members came to-ether in the only public meeting to ay tribute to a notably devoted and uccessful Christian teacher. Their ova-on was for Mrs. Herald Demaree, wife a Franklin, Ind., farmer, and winner the 1955 Russell Colgate Distin-uished Service Citation, Protestantism's highest award to a lay person.

The citation, presented annually since 1944 in memory of Russell Colgate, manufacturer and outstanding layman, singled out Mrs. Demaree for her 35 years of service as a Sunday school teacher and, more recently, her leadership in the children's work of the Disciples of Christ in her state. For the past 15 years she has also been children's work chairman for the Indiana Council of Churches and a member of the children's work committee of the National Council of Churches.

In her response Mrs. Demaree, now a grandmother who still performs her share of the duties about the farm, spoke of her Christian credo that had its beginning "in the little white crossroads church where I grew up."

"I believe that God planned a world in which he expected us to propagate a faith that would find expression in the lives of persons," she said. "I believe that Jesus had God's plan in mind when he gave us the great commission, 'Go, teach.' . . . For half a century I have lived in the country. For most of that time I have belonged to and worked in rural churches. Today people tell us we can do our best work in small groups. In the country church we have known this for a long time."

She reminded her fellow-educators that teaching methods, even the finest, "are not of themselves sufficient. But trained teachers and parents with a deep and abiding Christian faith, trusting in God and joyously working in our homes and churches, can transform the world."

Of the twelve awards so far presented, only one other woman has received this recognition: Mrs. Clifford S. Heinz, of Pittsburgh, who was named in 1945.

Chief speaker at the public meeting was Dr. Elton Trueblood, of Washington, director of religious policy for the

(*Continued on page 24*)

ection Chairmen (left to right)—Rev. Henry Shillington, Colum-is, *State and Regional Executives;* Rev. H. Dale Small, Kansas ity, *Directors;* Rev. C. F. Jenkins, Columbus, *Pastors.*

Publications used in missionary training are displayed at the Missionary Education Section meeting by Miss Lucy M. Eldredge, of the Joint Commission on Missionary Education.

Martin Luther, by the German painter Holbein

The Lutherans

"The Church of the Word"

By Beata Mueller

IN THE last two years, millions of Americans of all faiths crowded into movie theatres across the country to see a full-length film on the life of one of the great leaders of the Protestant Reformation.

In a country whose movie-goers are traditionally more interested in lighter fare, the box-office success of "Martin Luther" was phenomenal.

Part of the credit belongs to the skill of the film-makers. But in the crowded theatres and the long lines at the box-office, there was also a tribute to the drama in a man whose battle for religious freedom changed the history of his world.

The Reformation that Luther began in 1517 swept across Europe and Scandinavia, and from there was carried across seas and oceans by explorers, colonists and missionaries.

Luther's basic beliefs — justification by faith alone, and the priesthood of all believers — influenced all of Protestantism.

And his own followers today are estimated at 75,000,000 — a third of all the Protestants in the world.

In the U. S. alone, nearly 7,000,000 Americans are members of Lutheran congregations.

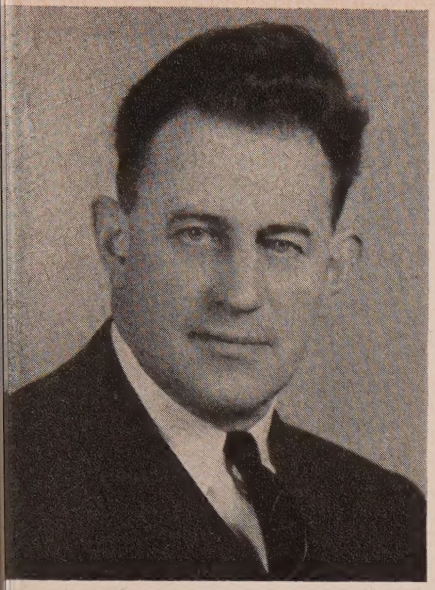
From time to time the Outlook *has printed stories on the various church families in the National Council — their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article is the ninth in the series. Previous articles have dealt with: the Moravians, May* 1952; *the Methodists, November,* 1952; *the Baptists, March,* 1953; *the Episcopalians, May,* 1953; *the Disciples, June,* 1953; *the Quakers, December,* 1953; *the Congregationalists, April,* 1954; *the Presbyterians, December,* 1954. The Editor

As early as 1623, there were Lutherans in America's new colonies, and their number grew with the years: Dutch, worshipping under the disapproving eyes of Reformed Church neighbors in New Amsterdam; Germans who settled in the valleys of the Hudson and Schoharie; Swedes, who built the first Lutheran churches in Wilmington and Philadelphia; Austrians, exiled by a Roman Catholic government, who settled in the South and gave Georgia its first governor, John Adam Treutlen.

In little more than a hundred years, tens of thousands of Lutheran immigrants had moved into Pennsylvania and spread out along the Atlantic coast. But for the most part their churches were still small and isolated, and too few pastors came from Europe to lead them.

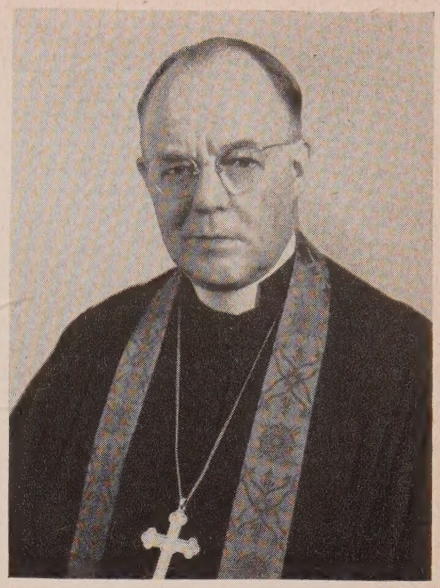
Then, in 1742, there came the pastor from Germany, Henry Melchior Muhlenberg, who built the foundations and the structure for the Lutheran Church in America.

With the motto "Ecclesia Plantata Platanda" — "The Church which has been planted must be planted" — he went to congregations from New York to Maryland, preaching in English, in Dutch, in German, bringing to scattered churches a new sense of oneness. With the laymen and clergy of ten congregations he established in 1748 the first Lutheran synod — what is now the Ministerium of Pennsylvania. To churches of many national backgrounds,



ev. Alfred Jensen, Des Moines, Iowa, esident of the American Evangelical utheran Church since 1936, who has rved on a full-time basis since 1942.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, presided at the opening plenary session of the Council's Constituting Convention.



Dr. Oscar A. Benson, Minneapolis, Minn., president of the Augustana Evangelical Lutheran Church since 1951, and of the National Lutheran Council since 1953.

e gave the uniform liturgy which rongly influenced the form of worship ill used, the first American hymnal, and e foundations for a native ministry.

Pastor Muhlenberg established an inependent Lutheran church in America. nd his sons, during the American Revution, helped to build a free nation.

Most famous of the sons was John abriel Peter Muhlenberg, a pastor in irginia in 1776, when he ended a serce with words that seem to echo uther's defiance at Worms:

"There is a time to preach and a me to pray, but those times have assed. . . . There is a time to fight!"

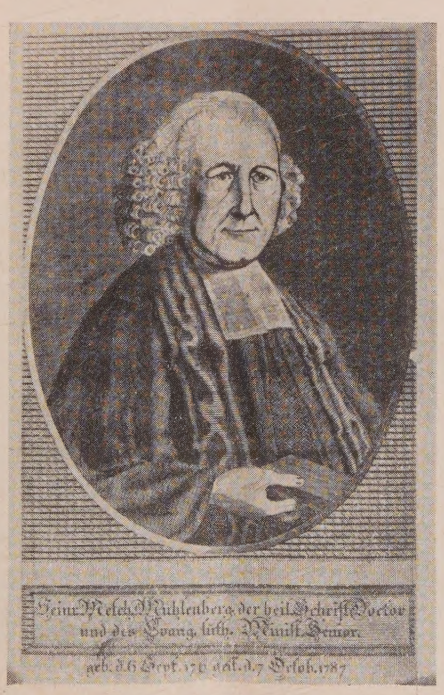
Uncovering the officer's uniform he ore beneath his minister's robe, he lled the men of his German congreation to go with him into the Colonial rmy. Pastor John Peter became a rigadier-general, and later a member Congress. His brother, Frederick, pas- of the Swamp Church in New York ty, was the first Speaker of the first ouse of Representatives.

The Lutheran people, like their pas- rs, shared in the freeing of their coun- and the founding of its government; th the opening of the frontier they oved westward, into Tennessee, Ohio, inois, Iowa, and beyond, north and est.

Thousands of new immigrants poured to join them: Norwegians, Germans, edes, Danes, and Finns; Icelanders no moved into Minnesota and Canada; ovaks who went to the mine fields of nnsylvania and Illinois.

Wherever they settled, they brought th them their churches, their tradi- ns, and their particular gifts.

From the sea-faring Scandinavians me missions for sailors. From the Ger- n background of welfare work came America's first orphanage, founded in Georgia in 1736, and the first Protestant hospital, in Pittsburgh in 1849. To nurse the little hospital's first patients, soldiers stricken with cholera in the Mexican War, four young deaconesses came from Germany — by ship across the ocean, by primitive railroad and barge from New York to Pittsburgh, astonishing the bargemen with Bach chorales sung in quartet. It was a Lutheran minister, William Alfred Passavant, who founded the hospital, brought in the nurses from Germany. Later he was to open other hospitals in Milwaukee and Chicago, orphanages in Illinois, Pennsylvania, and New York, and to begin the training of American deaconesses for works of mercy. In the century since then, Lutheran welfare work has grown to include not only institutions but chaplains in prisons and in government and veterans' hospitals, and service to children, families, and the aged.

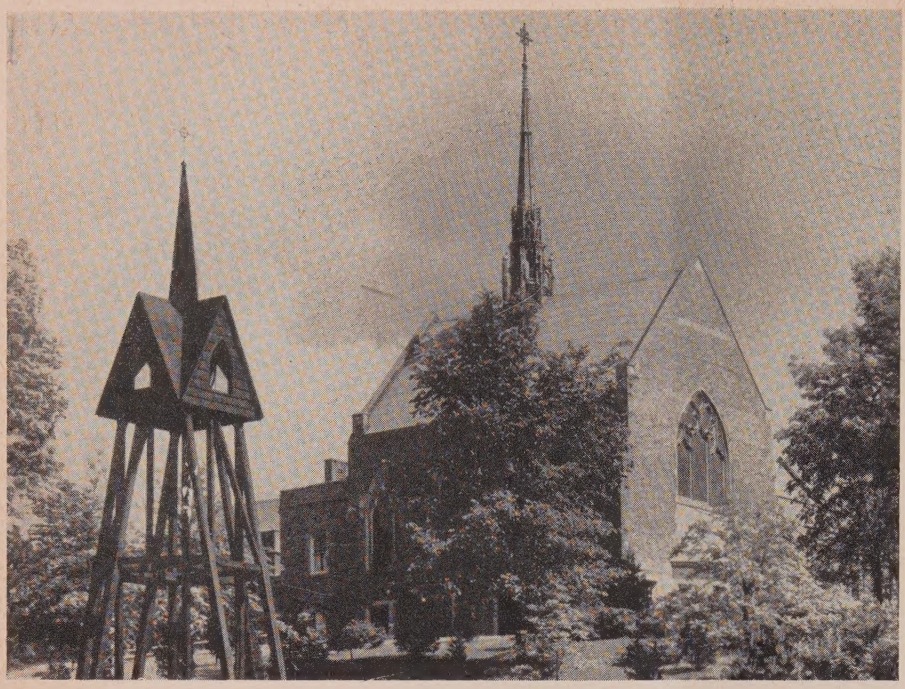


Henry Melchior Muhlenberg, called the father of the Lutheran Church in America.

But to Lutherans of all backgrounds, education is the most important of all.

Theirs is a church that emphasizes the Scriptures — theologians call it "The Church of the Word." And people and pastors are expected not only to know the Bible, but to understand such basic confessions of faith as the Unaltered Augsburg Confession and Luther's Small Catechism. Even though they are baptized as infants, the young people must give long study to the catechism before they are admitted to full church membership. And ministerial students receive exceptionally thorough training before they are ordained.

The first Lutheran seminary was opened in Gettysburg, Pa., in 1826. A year later, to help prepare seminary students in the classics, an academy was added, which became Pennsylvania College (now Gettysburg). By the beginning of this century, there were Lutheran colleges and seminaries from coast to coast. In addition, in the last ten years a cooperative student service program at other private and public colleges and universities has provided pastoral care and religious instruction for young Lutherans on campus. And for young people in service, in the U. S. and overseas, Lutheran chaplains and service cen-



Lutherans built seminaries across America to provide the intensive training their pastors must have. Above, Augustana Seminary at Rock Island, Ill., with its bell tower.

ters provide spiritual guidance and wholesome recreation.

It was World War I, when thousands of young Lutherans went into military service at home and abroad, that gave the first great impetus to U. S. Lutheran churches for cooperation among themselves and a new relationship with Lutheran churches in other countries.

Out of cooperative work in the wartime Commission for Soldiers' and Sailors' Welfare there came in 1918 the National Lutheran Council, which now represents two-thirds of all American Lutherans in eight church bodies. Through the Council, between 1919 and 1925, U. S. member churches raised $7,000,000 to aid needy Lutherans in Europe and assist foreign missions cut off from their parent societies.

Relief and reconstruction activities have been a major part of the N.L.C.'s work during and since World War II. The Council has helped resettle nearly 37,000 DP's and refugees in this country who were victims of war and tyranny abroad.

Since 1944, the N.L.C.'s material aid agency, Lutheran World Relief, has shipped $38,000,000 in food, clothing, medicines, and other supplies to 28 countries. In addition, its annual financial appeal, known as Lutheran World Action, has raised nearly $40,000,000 to meet spiritual and material needs abroad. A major part of the funds are channeled through the 22-year-old Lutheran World Federation, which links 52 member churches in the U. S., Asia, Australia, Latin America, Scandinavia, and Europe, including a number of Iron Curtain countries. Part of the Lutheran relief funds now are also given to interdenominational programs, including those of Church World Service, relief arm of the National Council of Churches.

Between the two world wars, the Lutheran churches in the N.L.C. also developed cooperative programs in public relations, welfare, American missions, and service to students and military personnel.

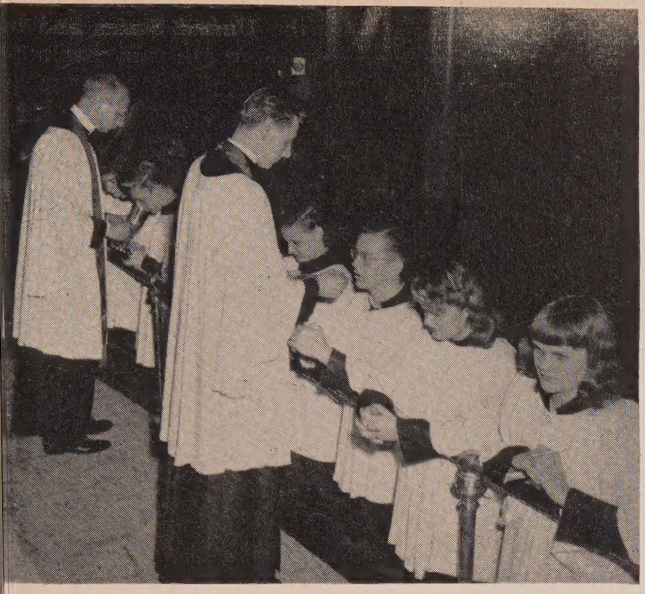
The years following World War I were marked by many changes, one a movement toward unity among the churches that reduced the number of Lutheran bodies from 65 to 16.

In 1917, the 400th anniversary of Luther's Reformation, three Norwegian synods united to become the Norwegian Lutheran Church. A year later, 45 synods, including those in the South that had split away during the Civil War, merged to form the United Lutheran Church in America, still the largest of U. S. Lutheran bodies. In 1919, four German synods merged into the larger Wisconsin Synod, and in 1930 years of planning among three other German synods resulted in the American Lutheran Church. Currently the American Lutheran Church is planning a merger with the Norwegian church — now the Evangelical Lutheran Church — and two other groups that will result in a single body almost as large as the more than 2,000,000-member U.L.C.

The change in name of the Norwegian

The director of nursing gives advice to student nurses at Lankenau Hospital, Philadelphia, one of many founded by Lutherans, who opened America's first Protestant hospital in 1849.

The wealth of liturgy in the Lutheran churches is emphasized in this service of installation of Dr. Franklin Clark Fry as president of the United Lutheran Church in America in 1945.



utheran young people are received into full church membership confirmation, after long training in Scriptures and church doctine. Dr. F. Eppling Reinartz (left) administers communion.

A deaconess explains to a young confirmation class the grace bestowed by baptism. When they are confirmed, they will repeat the promises made for them when they were baptized as infants.

ody was typical of a period when the urches were gradually dropping old stinctions of language and nationality. wo other groups, once identified as anish, have become the United Evanlical and American Evangelical Luteran churches. And the changes were more than name.

One example was the congregation Brooklyn that changed its constiion, once specifying membership for edish Lutherans only, in order to adit Negro newcomers in the parish.

"Our future is written in black and ite," the pastor commented.

The Lutheran churches, once predomantly rural, were adapting themselves the complexities of modern urban in integrated congregations and her ways.

nd recent years have also shown an reasing spirit of cooperation with r denominations. The basis was laid n in a document adopted by the ited Lutheran Church in the early 0's: that interdenominational coeration was possible if all churches in group confessed the deity and riorhood of Jesus Christ, and if the ganization itself was made up of ofally chosen representatives of the urches.

The U.L.C.A. itself from 1921 on was consultative member of the Federal uncil of Churches. Then, in 1948, World Council of Churches was eslished and for the first time U. S. theran churches took full membership an inter-church body: the U.L.C.A., American Lutheran, Augustana Luran, and American Evangelical Luran groups.

Two years later, three of these pioneers in interdenominational cooperation helped to establish the National Council of Churches: the U.L.C.A., now with 2,142,000 members, the American Evangelical Lutherans, with 21,000; and the Augustana Lutherans, with 500,000.

It was Dr. Franklin Clark Fry, president of the U.L.C.A., and other representatives of that body who helped shape the National Council's constitution in line with the long-standing Lutheran principles of evangelical belief and official church representation — principles other denominations found they, too, wanted included.

The U.L.C.A. has been a leader in planning for effective administration and organization — in part, perhaps, because of its own pattern of operations. Unlike other Lutheran bodies, the U.L.C.A. is a federation of 32 synods, each sovereign, each retaining the power to ordain its own ministers, to operate its own seminaries and schools.

The Augustana Lutheran Church, like

(*Continued on page* 26)

Hungry children in Germany get food through Lutheran World Relief. The U. S. Lutheran agency for overseas aid, Lutheran World Relief has shipped millions of dollars in food, clothing, medicines, and other supplies to 28 countries around the world.

The YWCA

A Prayer Circle that Encircled the World

MILLIONS of women and girls in the United States and 64 other nations are this year celebrating the anniversary of a movement which started as a humble prayer meeting a hundred years ago in London.

Certainly when Miss Emma Robarts in 1855 invited some of her friends into her home to pray for "women in every sphere of life—princesses, domestic servants, and factory girls," she had no idea that similar prayer unions would spring up all over Britain and the United States, ultimately encircling the world and becoming the world's largest women's movement—The Young Women's Christian Association.

This Victorian lady and her friends not only prayed for the welfare of women emerging into the uncharted seas of the Industrial Revolution, they began to act on their Christian faith by providing housing and meeting other essential needs of these young women pouring into London from the Provinces.

At about the same time, devout women in New York City were discussing the same problems at their prayer unions, and deciding to unite to provide for "the temporal, moral, and religious welfare of young women dependent on their exertions for support." In 1858 Mrs. Marshall O. Roberts headed this first Ladies' Christian Association which established a Home for Girls in 1860, the first YWCA residence in the U.S.A.

Meanwhile, in Boston, other Christian women were asking themselves "Cannot something be done for these girls," whom they saw coming down the gangplank from Ireland to seek work in a city that had no place for them to stay and from farms into a business world which had no place for untrained workers.

It was out of these girls' desperate needs that the YWCA opened residences

This group is characterized by the Y's department of public information as "most typical of us."

Class in metal work at Southwestern Business, Professional and Industrial Conference, Tres, Rios Camp, Texas.

Boy associate member of Y-Teens group in East St. Louis leads chapel service. There are 300,000 Y-Teens in U. S.

Y-Teens lead evening devotionals at a YWCA summer camp. The YWCA program emphasizes the importance of worship.

The Young Women's Christian Association has started the second century of effort in providing a basis for faith and hope through Christian living for young women, not only in the United States, but abroad.

As a tribute to the "YW" as a builder of Christian character and an agency related to the National Council of Churches, the *Outlook*, in the accompanying article, reminds its readers of the first century of service that touched the lives of millions and was made possible by struggle, devotion and sacrifice.

The *Outlook* is indebted to the National YWCA for this bit of history as the whole nation is made conscious of its centennial.

The YWCA long has had a close working relationship with the cooperative movement of the churches. It was affiliated with the Federal Council of the Churches of Christ in America, and upon the formation of the National Council of Churches four years ago, became one of only four "related agencies."

—Editor

o provide inexpensive shelter and warm Christian fellowship. Because these girls had no place to buy nutritious meals they could afford, the YWCA originated he cafeteria plan. To provide them with specific training, the YWCA established the first classes in typewriting and sewing, even though these "new-fangled" machines were considered "dangerous or the delicate constitution of women."

When these pioneer business girls began to feel the need for physical exercises and relaxation after long hours at desk or sewing machine, the YWCA organized the "bloomer girl brigade," offering classes in calisthenics, basketball, and other sports.

In 1874 the first YWCA summer camp was established at Sea Rest, Asbury Park, N. J. Since then hundreds of thousands of young girls have benefited from the spiritual guidance, fun and fellowship of these outdoor camps.

Meanwhile the Blue Triangle of the YWCA spread from city to hamlet, and even into rural areas. Membership increased, program expanded to include courses in almost every subject of interest to women.

When the varied units of the YWCA came together in the present YWCA of the U. S. A. in 1906 under the statesmanlike leadership of Miss Grace Dodge, first president of the National Board, she expressed clearly the spirit of the organization when she said:

"We can have . . . the greatest buildings, the greatest number of educational classes, but if we ourselves are not true spiritually, and have not true fellowship with the friends who come into our buildings, then those great buildings are not worthy for the girls to come into. This would mean no spirit of patronage, but loving, working with and not for, the members and girls who are in touch with Association work."

When the National Association was organized in 1906, the membership was based on the individual's membership in a Protestant church which belonged

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The YWCA is interracial, as witness this smiling group and the Y-Teens in the Washington Cathedral archway (p. 10).

Sewing class at the YWCA Rural Training Center at Tongnae, Korea. The material came in a CARE package from the U. S.

A "Million Thanks" from Philippine Radio Listeners

"THAT Dumaguete station is so far the best radio station that we receive in Lanao. . . . The announcer . . . speaks in a good clear refined English. That gentleman who also gives the Visayan news at 5:30 has very excellent well-tuned Visayan. . . ."

"I want to thank you for the very fine program we hear daily. . . . Here in the hills we have very little contact with the outside. Even the newspapers are days old when we receive them. . . . We especially enjoy the hymn sing. May God bless you."

"I was so very proud and thankful that you didn't forget to send us the program schedule of your station. Every night my family always gathered in front of our radio to hear your broadcast. . . . But the most beautiful and most important is the Christian Instruction. . . . It taughts and lead my children to be a good citizen. So. Sir, million thanks. . . ."

These are some of the fan letters that come into the offices of radio station DYSR at Silliman University in Dumaguete, the Philippines.

A pioneer in interdenominational radio overseas, DYSR had its inaugural broadcast on Aug. 28, 1950. Today it sends out programs in three languages —English, Amoy Chinese, and Cebuano, the local Visayan dialect—to the entire South and Central Philippines.

The station is operated by the Philippine Federation of Christian Churches and Silliman University, with U. S. support from RAVEMCCO — the Radio, Visual Education, and Mass Communications Committee of the Division of Foreign Missions, National Council of Churches.

En route to the Southeast Asia Mass Communication Conference, under the cooperative sponsorship of the International Missionary Council and RAVEMCCO, in Bangkok this month, RAVEMCCO leaders stopped in Dumaguete to confer with DYSR's staff on ways of strengthening the station so it can be heard easily through all the islands of the Philippines.

Attending the Bangkok conference will be Rev. W. Burton Martin, New York City, RAVEMCCO's executive secretary, and Dr. Harry Spencer, of Philadelphia, RAVEMCCO chairman and executive secretary of the Methodist Radio and Film Commission. Meeting with them will be Asian church leaders and specialists from the Philippines radio and audio-visual programs; from RAVEMCCO's second affiliated radio station, HLKY in Korea, that began broadcasting last December; and from other RAVEMCCO projects such as the Christian film-producing center in India, and the new radio recording studio in Tokyo, that opened in January, with

Dr. Harry Spencer, chairman of RAVEMCCO, speaking at the weekly all-university convocation of Silliman University students.

dedication services in which Mr. Martin took part.

In their two-day visit to the Philippines, Mr. Martin and Dr. Spencer found the first RAVEMCCO station completing two new studio control rooms. The original single control room, they reported, is now equipped to hold a studio audience for one of DYSR's newest programs, the hour-long "University Forum of the Air," which gives half its time to questions from the studio audience.

Among the current problems warmly debated by audience and experts have been "The Protestant Minister and Politics," "The Christian Family in Changing East Asia," Japanese reparations, how Communism works, and "Should Red China Be Given a Seat in the United Nations?"

Beginning with three and a half hours of daily broadcasting in 1950, the Philippines station now is on the air ten hours a day — from five to ten in the morning and from five to ten at night. The station is silent during the day, not for lack of housewives with time to listen, but because in many sections of the islands, there is no daytime electricity.

DYSR's programs cover a wide range of interests. The station offers news; religion—most recent addition is a direct broadcast of services at the university chapel—; music, from popular to symphonic, both on record and in "live" performances by students and faculty; broadcasts on health, family life, and agriculture; and more children's programs than are offered by any of Manila's commercial stations.

Although DYSR uses talent from the university, the station has its own staff of 17 technicians, directors, and producers, most of them Filipino. An outstanding example is Program Director Constantino Bernardez, one of the first

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Rev. W. Burton Martin, executive secretary of RAVEMCCO, talks with senior members of DYSR staff in the studio where the "University Forum of the Air" is broadcast. (Left to right) Mrs. Gordon Mahy, director of home and family programs; William Haney, station engineer; Constantino Bernardez, program director; Mr. Martin; Rev. Thomas Lung, director of religious programs; Dr. Henry Mack, administrative director.

On the Newsfront

New York—Vice-presidents of the National Council with President Eugene Carson Blake at "orientation" session.

New York — Dr. Wynn C. Fairfield receives Netherlands decoration for 1953 CWS flood relief work in Holland.

olulu—Christian Fellowship Team of United rch Women at first stop of their tour.

Geneva — NCC President Eugene Carson Blake (second from left) attends first meeting of new WCC executive committee.

Washington Japanese cherry tree recognizes gift to International Christian University.

w York—Greetings to Buddhist, lama Geshe Wangyal nter), brought over by CWS to lead Kalmuk refugees here.

Athens—Food parcels shipped to Greece by CWS are blessed upon arrival by Greek Orthodox Auxiliary Bishop Alexios.

The Christian Message on Film

First Survey of Film Use in the Churches

By NANCY LAWRENCE

IT wasn't many years back that the showing of motion pictures in any part of a church was a subject of considerable debate among members, with the majority frowning on the idea entirely.

Today the issue is very dead and very buried. Motion pictures, particularly as a supplement to religious education programs, are in the churches to stay—though so far few churches make any attempt to use films as part of the regular Sunday school curriculum.

This salient fact was revealed in the results, released early in February, of the first major study of the use of films in the churches, conducted among 102 Protestant churches in Greater New Haven, Conn.

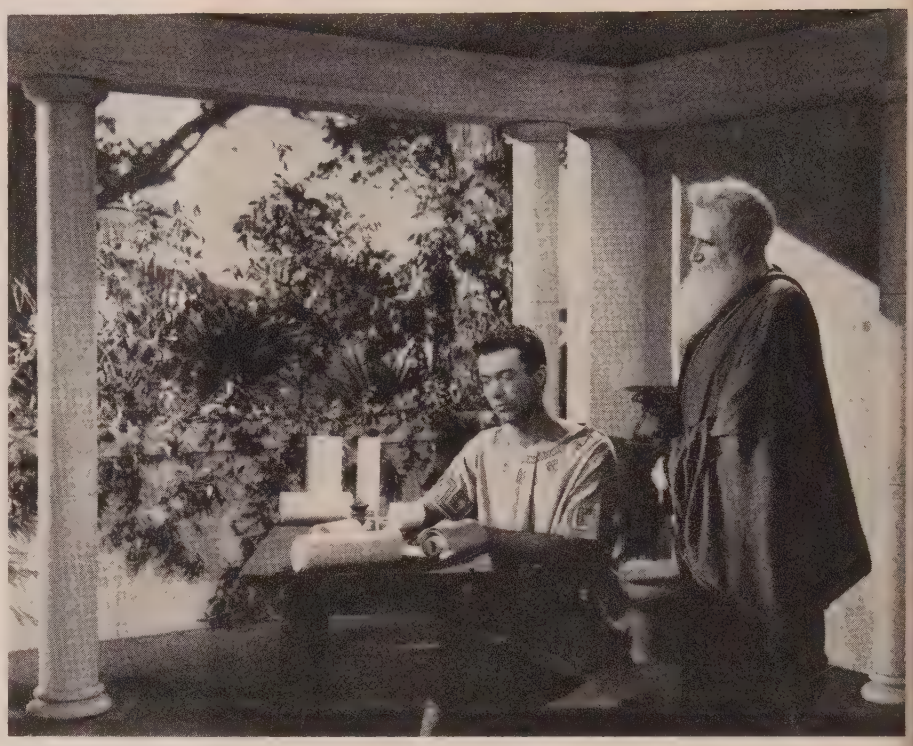
Nearly three-fourths of the churches surveyed reported the use of motion pictures during the year. All churches revealed a lack of adequate information about the availability of appropriate movies, and of facilities and techniques for making the most of the films.

The primary audience in all cases consisted of the children in Sunday schools and youth groups. Films were used chiefly for entertainment; rarely were classes prepared for what they would see, nor was there any kind of educational follow-up.

Despite rather general use of films for other church groups—Sunday night congregations, men's meetings and women's societies—the ministers of the churches, when polled on their effectiveness, rated them lowest in securing Christian commitment. They found them almost equally poor in stimulating support for the church program. But they gave them top rating for "conveying information."

Details of the church film section of the study were announced by Rev. Everett C. Parker, director of the project for the National Council's Broadcasting and Film Commission and Yale lecturer in radio and television; Rev. Liston Pope, New Haven, Dean of Yale Divinity School and chairman of the project's administrative committee and Rev. David Barry, New York, former research director of the National Council, now executive secretary of the New York City Mission Society.

The 77-page document, released simultaneously at Yale and at the National Council's headquarters in New York, shows:



Scene from the American Bible Society film, "How We Got Our Bible," showing John dictating the Gospel. Many churches surveyed use movies for religious instruction.

(1) During the year, 538 films were shown in New Haven churches. Of these 294—or 54.6 per cent—were classified as religious films and 244—45.5 per cent as non-religious films, such as travelogues and industrial pictures.

(2) Twenty-one per cent—114 films—of all those used and 38.8 per cent of the religious films used were produced by Cathedral Films, of Hollywood, an independent non-church related organization. Fifty-three films used were produced by the Broadcasting and Film Commission of the National Council of Churches.

(3) The churches used films produced by the denomination to which they belong almost two and a half times as frequently as films produced by another denomination.

(4) Denominational affiliation is not important in determining film use. The churches of all the major Protestant denominations used them. Only the seven Pentecostal churches in New Haven showed no movies because of doctrinal opposition to film use of any kind.

(5) There is a correlation between the size of church membership and the use of films. Churches with a membership of more than 1,000 showed the highest average of film use—an average of 14 each during the year. Those with memberships of 500 or more used an average of ten. Churches with between 100 and 500 members used only 5.8 films during the year.

(6) Size of church budget is no clear indication of the probable use of films. However, the survey shows, there is more of a tendency for churches with budgets over $15,000 to use films than those in the lower financial range.

(7) No significant correlation was found between the theological position of the church and the type of films used.

A major portion of the study was given over to an experiment studying the effectiveness of the use of films as a supplement to a 13-week study of the life of Jesus by a group of junior-age children.

Then New Haven churches of four different denominations participated. Of these, five were chosen to study a set curriculum with the supplementary use of film and the remaining five to study the same material without benefit of movies.

A series of Cathedral films on the life of Jesus was chosen for use in the experiment because of their widespread

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The YWCA

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the old Federal Council of Churches. 1934, the basis of membership was anged, in National Convention, to a rsonal basis. Since then, any woman ay be a member of the YWCA. No ne excludes anyone.

The religious Purpose, deeply rooted the Christian faith, has really been e life-giving force of the movement: "To build a fellowship of women and rls devoted to the task of realizing in r common life those ideals of personal d social living to which we are comitted by our faith as Christians.

"In this endeavor we seek to underand Jesus, to share his love for all ople, and to grow in the knowledge d love of God."

While the religious purpose has reained constant, the program has conntly evolved, as opportunities for wo-n have enlarged and changed. As rs. Edward Macy, present president of e National Board of the YWCA has d:

"The ability to change is the domint characteristic of the YWCA. There n be no acceptance of things as they e by a Christian organization."

Where the earlier YWCA members re interested in such lady-like hobes as china painting, today's young man likes to bring along her husband the Young Married Group, where y learn how to be better parents or joy a good game.

The earlier business girls were occued with the new and excting business learning how to organize themselves o groups. Today's young career woan is often involved in affairs of comnity and nation and has opportunity ttend international conferences.

One of the more recent changes in WCA program has grown out of the re of YWCA members to bring their lies or their boy friends into YW sored activities. Examples of these "Family Camps" which are growing popularity all over the nation, and mily Night Swims" when a girl's le family may come along. Co-ed acties have always been a part of Teen and YWCA campus groups.

Whereas there were many business d industrial girls in YWCA program the 20's and 30's, today's program YWCA membership is greatly enned by young married women with ll children. In the popular YW ves programs, these mothers are given opportunity to pursue individual inests, while their children are cared in well-supervised nurseries. These lies' Day Out programs have been y popular. We understand why in s statement of one young wife:

"I was getting so bottled up. I had no one to talk to all day but my two-year-old. . . . I could listen to the radio, but I couldn't talk back. . . . When my husband came home, he was dog-tired, and we didn't seem to have anything to discuss except household and baby affairs. The one day a week at the YW has given me a chance to learn something different, to get in a refreshing swim, and to talk to other women who have similar interests. The YWCA has given me a chance to express myself, to grow as an individual. I'm sure it's made our whole family happier because I am happier."

Among the three million members of the YWCA are 300,000 Y-Teens, between the ages of 12 and 17, once thought of as Girl Reserves. They are now an integral part of the whole association, working with adults toward the realization of their own goals and those of the YWCA.

The YWCA has always worked to bring women and girls of widely different interests, experiences, background, age, race, and nationality into its fellowship.

In 1940, the YWCA Convention adopted in formal language an Interracial Charter which put into words the policy of fellowship without distinction.

This fellowship has extended beyond national boundaries for many years, ever since 1894 when the first American YWCA secretary set out for India.

The American YWCA's foreign work has always stressed the development of indigenous leadership. At present there are 18 trained American YWCA workers serving YWCA movements in 14 other countries; at the same time 15 young women from four continents are here participating in the life and work of YWCAs in our nation, as a part of an International Leadership Training program.

Since 1873 when a small group of students organized the first YWCA on a college campus, students have played an important part in the life of the whole YWCA. Students in the YWCAs and joint YMCA-YWCAs in 1641 colleges and universities are asking deeper questions about the meaning of life than did their predecessors a generation ago.

The YWCA has been closely related to the Protestant churches over a long period of time and was strengthened by the Social Creed of the Churches, which it adopted in National Convention in 1920. The public affairs program of the YWCA owes much of its stimulus to the Social Creed.

Today, the three million members of the YWCA in the United States are taking a reflective look at the history of their movement in many and varied "Centennial" celebrations. They are also preparing to send delegates to their 20th Triennial Convention, to be held April 21-27th in New York City. The 4,000 or more delegates will consider the problems facing the complex civilization of today, and what the YWCA's task will be today and tomorrow!

ATTENDING A SPECIAL COUNCIL MEETING (left to right)— Dr. Roswell P. Barnes, associate general secretary of the National Council; Mr. James D. Francis, co-chairman of the business and finance committee; President Eugene Carson Blake; Mr. Charles R. Hook, chairman of the business and finance committee; and Dr. Roy G. Ross, general secretary. During the past four years, Mr. Hook has given leadership to the business and finance committee, through which laymen have a principal part in putting the business operations of the Council on a sound and orderly basis. Through these formative years the Council has not failed to balance its budget. Mr. Francis has recently become co-chairman of the committee and will share the burden with Mr. Hook. Both are industrialists — Mr. Hook, an Episcopal layman, is chairman of Armco Steel Corporation, Middletown, O., and Mr. Francis, a Presbyterian layman of Huntington, W. Va., is very influential in the coal mining industry.

Council Personalities

Teaching the world's "silent billion" illiterates to read and write their own language is "the open door which no man can close. It is the irresistible opportunity facing the churches today," believes *Dr. Floyd Shacklock.*

SHACKLOCK

As the new executive secretary of the Committee on World Literacy and Christian Literature of the National Council of Churches, Dr. Shacklock is in a good position to help make this dream a reality for thousands of illiterates around the world. The committee is the primary sponsor of the famed "Each One — Teach One" self-perpetuating literacy system developed by missionary educator Frank Laubach and promoted by the Laubach literacy team in flying jaunts which keep them on the go six months of every year and which have enabled them to reach hundreds of thousands of persons in major portions of the globe.

A Methodist missionary for more than 20 years in Japan and most recently professor of missions at Drew University in Madison, N. J., Dr. Shacklock has had extensive preparations for his new job. From 1920 to 1940 he taught English and Bible at a Christian school in Hirosaki, and carried on a program of evangelistic work among smaller churches in outlying districts of the city, traveling to them on skis during the three mid-winter months.

During this time Dr. Shacklock also became a recognized authority on Japanese Buddhism because, he believes, "you must be able to interpret another's religion in terms which are acceptable to him before you can begin to preach your religion to him." He has translated several books on Buddhism into English, one of which has been published by a Buddhist society in Japan, indication, it would seem, that he has achieved the goal of interpreting their philosophy in terms acceptable to the Japanese.

Returning to this country in 1940, Dr. Shacklock was for four years treasurer of the Methodist Committee for Overseas Relief. He joined the staff of Drew Seminary in 1941. In 1950 he took a two-years' leave of absence from the Seminary to return to Japan and direct the production and distribution of Christian literature for the National Christian Council of Japan.

Dr. Shacklock and his attractive wife still make their home in Madison. Mrs. Shacklock, who on their most recent visit to Japan directed a two-year study of the Japanses Sunday school curriculum, is now working part-time for the Methodist headquarters in the city, preparing religious education materials for use overseas. The Shacklocks have two sons and two daughters and six grandchildren.

U. S. church women are playing an increasingly active role in deciding community issues, Ruth Kodani believes.

MRS. KODANI

Mrs. Kodani herself is a good example of the trend. Active both in church and civic groups, she is national chairman for World Community Day, the November observance which is a focal point for the church women's work for world peace and their support of the United Nations.

In her own area, Southern California, where the U.N. and its agencies have been hotly controversial, she has done much to create public understanding of the international organization.

A member of the executive board of the Los Angeles Chapter of the American Association for the United Nations, she helped organize a local replica of the Conference of Non-Governmental Organizations, the body which includes all national agencies—among them the National Council of Churches, the United Church Women, the A.A.U.N.—with observers and consultants at the U.N.

Because of the U.N. controversy, Mrs. Kodani reports, many California church women studied pronouncements of their own denominations supporting the U.N. —and found a new pride in their denominational leaders and the stands they had taken.

Mrs. Kodani is active in her own church—St. Matthew's Episcopal, in Pacific Palisades, Calif.,—and in her local and state councils of church women.

She reports a growing interest in interdenominational activities in Southern California. One heart-warming example, she notes, is the Christmas celebration in Greek orphanages and refugee camps made possible by requests from the church women to the congregation of the magnificent Greek Orthodox Cathedral of Saint Sophia in Los Angeles. From the Orthodox congregation through Church World Service went more than enough money to give gifts and parties to 450 children who would otherwise have been hungry and empty-handed.

Born in Japan, Mrs. Kodani came to the U. S. as a child, grew up in Idaho where her father was labor superintendent for a Mormon sugar company. A philosophy major at the University of Southern California, she married an engineering student from Stanford University. She and her husband, Akimoto Kodani, now an insurance agent, have a 16-year-old son who plays left guard on his high school football team.

Miss Merle Gripman, of the National Council's Division of Home Missions, has been called indispensable by a good many executives, both in and outside the Council.

MISS GRIPMAN

One is the Division's executive secretary, Dr. I. George Nace, for whom, as administrative assistant, she clears away mountains of paper-work on home mission projects among Spanish-speaking Americans and Indians in the United States and Alaska.

Among the others who find her skills invaluable are denominational committee members who have seen long and complicated discussions become sharp and clear in the minutes Miss Gripman sends them.

She also handles arrangements for conventions, and, as assistant treasurer of the division, the details of a budget covering field work in half the states of the union.

Soft of voice and of manner, she has been with the division and its predecessor, the Home Missions Council, for more than 15 years.

Beginning in 1938 as office secretary, she was later assistant to Dr. Mark A. Dawber, then executive of the home missions agency.

Before joining the Home Missions Council she had spent a year at Sir Wilfred Grenfell's famous mission in Newfoundland, in the section that provided handicraft work for coastal fishermen

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Outlook

"Communicating the Gospel"

THE February meetings of Christian educators are always important gatherings, since they provide for the annual coming together of responsible persons from individual churches, from local and state councils of churches, and from all levels of denominational life and work, to talk about the progress of the Protestant churches in their programs of Christian education. This year, however, the meetings were more than ordinarily significant because they addressed themselves to a question which is at once the Christian educator's most difficult and most basic concern —what must we do to communicate effectively our Christian Gospel to the world in which we are living?

The situation faced by these educators is difficult and demanding. Population increases and changes in age groupings require more program, more buildings, and more facilities. The financial and personnel requirements constitute something of a crisis for all churches. This year, however, there was a recognition that, whatever the number of persons involved or the age distribution of the group, communication of the Christian Gospel is not as effective as it ought to be —and there was agreement that failure at this point can mean failure everywhere.

The theme, "Communicating the Christian Gospel," expressed a concern for a mission which is unfulfilled because of ineffective communication with those within the church as well as with those outside the church. Throughout the various sessions there was a searching to see where they have succeeded, where they have failed, and what must be done to assure future effectiveness. There was study of the Gospel, of those whom they seek (or should be seeking) to reach, and of methods and media available to communicate the Gospel more effectively to these people.

Although it is difficult to assess immediately the outcome of these discussions, it would seem that the more apparent results are determination to make greater and more effective use of the available media in "communicating," and plans for developing more effective means of communicating with many groups in our national life.

Organizationally, the meetings through the years have been broadening their interests and concerns. With the formation of the National Council of Churches there were brought together in the Division of Christian Education the interests represented in the Commission on General Christian Education, the Commission on Christian Higher Education, the Joint Commission on Missionary Education, the Joint Department of Family Life, and the Joint Department of Christian Vocation. There is also provision for representatives of the other divisions and departments of the National Council. A more thorough integration of program is resulting which will mean more effective ministry for all concerned.

At many points during the week of meetings, one might have regarded them as meetings of the Division of Home Missions or the Joint Department of Evangelism. There was clear evidence of the desire of Christian educators to go beyond the usual situation to these growing edges of the church's life and ministry. Concern was expressed for developing educational materials for use in work with migrant people. There was careful planning for strengthening the National Christian Teaching Mission. At other points, one might have thought the meetings were chiefly concerned with the work of the Broadcasting and Film Commission, whose staff helped plan and carry out the sessions.

The 1955 Annual Meetings made apparent in a new way the dividends expected from the formation of the National Council of Churches. While the Division of Christian Education set up and administered them, it was the National Council of Churches, with its total resources, addressing itself to the problems of communicating the Christian Gospel, in seeking to develop a more effective program of Christian nurture for the whole Church.

The effectiveness of the gatherings will be tested in many places throughout the land. Curriculum editors will come together to devise Christian education materials suited to effective use with boys and girls in migrant camps. College and seminary teachers will put new ideas into the conduct of their classes and into their programs of supervised field work. Church council secretaries will make more effective use of nationally produced radio and television programs. Others will follow the example of the Dayton Council in developing effective local programs for telecast. Directors of Christian education will arrange for more effective use of filmstrips and motion pictures in the teaching program of the church. Many other Christian educators who shared in these meetings will express new insights and new techniques in doing their jobs. It is at these points that the accurate evaluation of the meetings will take place. The study and discussion become meaningful when the message is communicated effectively to that one person who waits in need for the gospel of deliverance.

Bingo and the Churches

BINGO, raffles and lotteries are forms of gambling. Their primary appeal is to the desire of participants to obtain something of value at less than market price through the operation of chance. When employed as a means to finance churches, charities or other community activities, this appeal is frequently combined with appeals for generosity and concern for worthy causes. It may be difficult or wellnigh impossible, short of psychoanalysis, for an individual to know by which appeal he is primarily motivated when he participates in games of chance for the benefit of churches or charities.

All churches teach that love for God and one's neighbor should constrain Christians to give freely and sacrificially without thought of personal gain. Bingo parties and automobile raffles operated for a churchly profit are undesirable methods of financing because the faithful are less than certain that their participation is a sacrificial expression of personal devotion.

One of the church's foremost obligations is to teach clearly. When Christian leaders have so little faith in the redeemed that they feel it is necessary to appeal to secondary motivations for the support of the church and its mission, it becomes difficult to convince the world that Christ changes men and that the hope of the world is in Him. When methods of financing its mission distort or confuse the presentation of its message, the price that the church pays for its earthly accoutrement is unconscionable.

Millions of Americans, including many not numbered in the fellowship of church members, are being urged to gamble for the sake of charities, when formerly they were asked to give. Generations of education concerning the responsibility of all citizens for the welfare of the community are being undermined. Americans have often been praised for their alacrity in giving to good causes. Bingo currently threatens to vitiate the American spirit of compassion and the sense of community responsibility by which this nation's charities have been richly blessed. Bingo is a sword pointed at the heart of America.

When Americans will no longer give freely for good causes, but only to play games that may fatten their purses, the community's voluntary welfare agencies will come upon hard times. Bingo and raffles are not sound methods for educating the next generation to assume community responsibility.

When professional racketeers capture and manipulate games of chance, their socially disintegrative effect is greatly increased. The extent to which the good names of churches and charitable organizations may be exploited to bring professional gamblers and their games into good repute is of grave concern. Forces for righteousness and wholesome community living may be placed in an embarrassing position if, by seeking financial advantage, they should unintentionally aid the predatory forces of community exploitation.

Even if racketeers were successfully prosecuted for a time, churches and charitable agencies could not long expect to retain this source of revenue as a special and exclusive privilege. If bingo were to be considered socially beneficial, as attested by the indulgence of churches and welfare agencies, it could not logically be denied to other groups in need of revenue. Law enforcement becomes difficult and costly as gambling becomes widespread.

Bingo, raffles and other forms of gambling have been indicted by some churchmen as immoral practices *per se* and defended by others as amoral amusements. The fact that they are morally questionable may be a sufficient reason for all churches to shun them as a means of financing their work. But, regardless of one's views of morality, gambling is a pedagogically unsound and socially undesirable method of supporting churches and charities.

"A Great Christian University"

The late John R. Mott in 1929 was chairman of a conference in Japan which endorsed the establishment of "a great Christian university." Directly after World War II the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America united in organizing a committee which led to the establishing in 1948 of the Japan International Christian University Foundation and the founding of the International Christian University in Japan on April 29, 1953.

The dream of "a great Christian university" has now become, at least in part, a reality, with a beautiful 365 acre campus just outside Tokyo, an all-Christian faculty of eighty (including Professor Emil Brunner), and a rapidly growing student body. The most significant aspect of I.C.U. is the fact that it is a combination of several ecumenical elements: it is truly *international* in student body and faculty; it is *interracial;* and it is *interdenominational.* It won unprecedented financial support from the Japanese people while it was still only an idea; it is the fulfillment of the hopes of the ablest Japanese Christian educators; it has attracted a faculty and student body of unusually high quality; and it will increasingly witness at the highest academic level to the validity of Christian ideals and principles.

The development at I.C.U., since its opening in 1953, has surpassed the expectations of even those who have been closely associated with it. Who would have believed three years ago, when the General Board of the National Council gave its endorsement and encouragement to this ecumenical project, that today it would be one of the outstanding educational centers of the Far East, with an attractive administrative and classroom building, two dormitories, several faculty houses, and an experimental farm? Though the initial steps in the development of this Christian University were taken by two of the founding bodies of the National Council, the credit for its maintenance must go to fourteen mission boards here and in Canada, along with local churches, youth organizations, schools, and colleges, councils of churches, and hundreds of individuals.

ICU is now facing a difficult period, when it greatly needs the support of all its friends. We feel sure that it has a host of friends who will stand back of it in these days of fulfillment and opportunity. American Christians helped in the initiation of this important ecumenical project; they should take responsibility for its development through the years, that it may truly become "a great Christian university."

The CHURCHES WORKING TOGETHER

Washington, D.C. Federation Asks Help in Program for Newcomers

The Washington, D. C., Federation of Churches has invited churches throughout the country to cooperate with it in its effort to help new residents in the capital, including recently elected members of Congress, find a church home. It suggests that churches send the names and addresses of their people who are moving to Washington to their own denominational headquarters in the city, if there is one; to a Washington minister of the same denomination, or to the Federation. The Federation's address is 1751 N Street, N.W., Washington 6, D. C.

Denver Clergy Ask Liquor Code Revision

Meeting in Denver, Colo., recently, representatives of the Denver Council of Churches, the Denver Association of Evangelicals and the Inter-church Temperance Movement of Colorado have presented to the mayor and other city officials a 20-point outline for revision of the state's liquor code.

A spokesman said the suggestions covered every aspect of the liquor laws, requisites for obtaining licenses, as well as a definition of neighborhood needs for a liquor outlet. Denver's Mayor Quigg Newton said that if the suggestions are legal and appear practical after study, they will be incorporated into the code. He named a number of top Denver businessmen and clergy, including Rev. Harvey Hollis, director of the Denver Council of Churches, to the study committee.

Virginia Council Blueprints Plans for Religious Education

The Virginia Council of Churches has announced plans for the construction of religious education buildings adjacent to public schools throughout the state during the next 25 years.

Goal of the plan is the erection of such buildings in the majority of the state's communities. Under the plan, religious instruction would be given to public school pupils in these buildings as part of the released-time program. Council leaders said the special religious courses to be taught would be those approved by local church authorities and would be keyed for the instruction of pupils in both elementary and high school grades.

Councils Name Women Presidents

MRS. ROGERS

MRS. HOUSER

A woman has been elected president of the Council of Churches in two major U. S. cities. In San Francisco, Calif., Mrs. William Lister Rogers, a prominent church and civic worker, was named to the top executive post. In Des Moines, Ia., Mrs. Charles M. Houser, also an active community leader, is the new president of the city's Area Council. For both councils the elections mark the first time a woman has been named to the presidency.

Mrs. Rogers is a former president of the Junior League and of the League of Women Voters in San Francisco. Mrs. Houser has been active in Des Moines for many years in the United Council of Church Women and on the board of the city's YWCA, which she has served most recently as vice-president.

Urge Integrated School System in North Carolina

The North Carolina Council of Churches, at its 18th annual meeting in Charlotte, last month, unanimously adopted a resolution urging member churches to work toward a racially integrated school system.

"Now that the Supreme Court has spoken, we urge the churches represented in the Council to accept the decision of the court as the law of the land and endeavor as fully as possible, in the spirit of Christ, to realize an integrated school system," the resolution declares. Some 200 ministers and lay delegates attended the sessions.

Presbyterians Vote Ecumenical Tithe to New York Council

The Presbytery of New York of the Presbyterian Church, U. S. A. voted unanimously at a recent meeting to request each of its Presbyterian churches in the Bronx, Manhattan and Staten Island to include in its budget an amount equal to one per cent of its current and benevolent expenditures for the cooperative work of the Protestant Council of the City of New York. The Presbyterians compose about one-seventh of the number of Protestants in the city of New York.

Ohio Ministers Vote Opposition to UMT

Ohio ministers, meeting in Columbus recently for the 36th annual state ministers' conference, voiced opposition to any form of universal military training in the U.S., calling it "un-Christian in its basic philosophy and social outcome."

We are "deeply concerned," the more than 2,200 Ohio ministers attending the conference declared, "that in our desire for national security we do not commit the fatal error of undermining our moral and spiritual resources upon which, in the final analysis, our real security rests."

The clergymen also urged a close scrutiny of the expenditure of public funds by the Pentagon "in seeking to

(*Continued on page* 27)

(Left) Digging out the millstones of a completely demolished flour mill after a flash flood covered the site with several feet of soil. (Below) The ordinarily harmless, small river in front of these houses rose to height and power to tear their fronts away and deposit the large boulder (middle center).

U. S. Church Aid to Flood Victims in Iran

IN THE high mountain villages of Iran, north of the capital city of Teheran, it almost never rains between June and September. Summer is the dry season, and water for the terraced fields and orchards on the mountain sides comes from irrigation channels that wind for miles along the slopes.

But last summer for the first time in twenty years, rains of cloud-burst proportions broke over the peaks, and flash floods roared down into the valleys. Walls of water ten feet high spread across river banks, cut deep gullies in the mountain sides, demolished houses and shops.

When the floods had passed, thousands were homeless and destitute. The crops were gone, the vital irrigation channels wiped away, the fields covered deep with mud, gravel and boulders.

Even the summer visitors from Teheran who usually bring added income to the mountain people would not be visiting the ruined villages this year.

But help came from churches both in Teheran and in many U. S. cities.

The Community Church of Teheran —one of the English-speaking union churches affiliated with the National Council's Department of American Communities Overseas—collected clothes from the city's international colony. Pastor Leon A. Dickinson, Jr., went out to the hard-hit village of Meigun to supervise distribution of the clothes to men, women, and children he found in patched and meager garments going barefoot in the cold.

And with $10,000 from "One Great Hour of Sharing" funds, Presbyterian U.S.A. missionaries from Teheran initiated a reconstruction project that put hundreds of villagers to work.

Under the supervision of an engineer from the Red Lion and Sun—Iranian equivalent of the Red Cross—village workers rebuilt miles of irrigation canals, cleared rocks and rubble from the fields, and built retaining walls along the river banks to prevent a recurrence of disaster.

With the money they earned, villagers were able to buy food for their families, and seed to plant new crops in their reclaimed fields.

The reconstruction program, Pastor Dickinson reported, was also giving the villagers "a new sense of community-well-being and responsibility."

This kind of aid, he wrote, "is surely the very best sort of long-range Christian helpfulness and brotherhood."

The flash floods in northern Iran were only a small instance of the emergency and long-term needs being met by U. S. church people through their contributions to the "One Great Hour of Sharing" appeal. Through denominational projects, like the reconstruction of the Iranian villages, and through cooperative programs carried on by Church World Service, financial and material aid has been given to victims of war, famine, flood, and other disasters in virtually every area of the globe.

Churchmen Learn Government Operations

MORE than 350 ministers, laymen, and church executives met with Congressmen and federal officials in Washington last month for candid, off-the-record discussion of government problems and policies.

The talks were held at two seminars sponsored annually by the National Council of Churches.

Some 285 clergy and laity from 16 denominations attended the Churchmen's Washington Seminar, February 15-18, sponsored by the Council's Washington Office and cooperating denominational agencies in the national capital.

Delegates to the three-day conference heard addresses from Dr. Roswell P. Barnes, associate general secretary of the National Council, on "Religious Motivation for Political Concern," and Dr. Walter W. Van Kirk, executive director of the Council's Department of International Affairs, on the United Nations.

Other speakers included newspaper columnist Marquis Childs; Maxwell M. Rabb, of the White House executive

(*Continued on next page*)

"The Door That Opens Wide"

IN AMERICAN cities and suburbs today, thousands of elderly people face the acute problem of finding a place to live.

Their children and grandchildren most often live in houses or apartments too small to include the elders. Few housing projects provide for their special needs; a furnished room is a lonely place; and an institution may not solve the living problems of an active and independent older person.

Another solution was offered last month by the Greater Hartford Council of Churches in a 25-minute dramatic film, "The Door That Opens Wide," on family homes for older people.

The Hartford Council's second film made in cooperation with welfare agencies, the new production demonstrates the Hartford Family Service Society's program of finding private homes where older people can live as paying members of the family.

Played by a cast of some 40 local volunteers, the movie tells the story of a widowed grandmother who creates a series of family crises after she moves to her daughter's household. With the help of a minister and a social worker, grandmother finds a new, friendly home with another couple, and becomes a welcome visitor instead of a burden to her own family.

Rev. Kingsland Van Winkle, of Hartford's Trinity Episcopal Church, who plays the minister in the movie, says the problems presented in the film are very real to any pastor, especially in a city.

"In my parish particularly," he says, we are constantly faced with difficult housing decisions that older people must make."

Another member of the cast is 12-year-old Kenneth Maher, now a seasoned actor, who played the part of a foster child in the Hartford council's first film three years ago.

Filming a scene for "The Door That Opens Wide," a motion picture on family homes for the aging, in which amateurs took part, under the Hartford Council of Churches.

The first movie, "To Stranger As To Kin," on foster homes for children, has been used by church groups and welfare agencies across the country.

Both movies were filmed by a local firm, with a grant from a private foundation, under the supervision of the council's department of social service.

The Hartford council's first venture into movie production, in 1952, was the result of a request from the State Division of Child Welfare and the Children's Service of Connecticut for aid in finding foster homes for Protestant children.

In making "The Door That Opens Wide," says Rev. John Chester Smith, executive secretary of the council, "we profited from our earlier experience."

The new film he says, is not designed to solve all the problems of older people in modern society, but to stimulate interest in one aspect of the total problem.

"The Door That Opens Wide" had its premiere performance at the Hartford council's annual meeting, Feb. 7, and was shown later in the month to representatives of community and social agencies. The film is available to Connecticut groups through the office of the Hartford Council, can be rented for out-of-state showings through the film library of Inter-Church Audio-Visuals, Inc., in Hartford.

(*Continued from page* 20)

...; Chief Judge Bolitha J. Laws, of ... U. S. District Court; Walter S. Robertson, Assistant Secretary of State for ... Eastern Affairs; Carter L. Burgess, ...istant Secretary of Defense for Man...wer and Personnel; Dr. Detlev W. ...nk, president, Rockefeller Institute ... Medical Research, and Senator Hu... t H. Humphrey of Minnesota.

Earlier in the month, about 70 farm-town and country ministers and ...rch officials met in Washington Feb. ... for the 10th annual seminar on ...e Christian Farmer and His Govern...nt." The seminar is convened by the ...ional Council's Department of the Church and Economic Life to help rural churchmen understand current national issues, and see how Washington opinion operates and how policies are made, handled and modified.

Those attending heard officials of the U. S. Department of Agriculture explain their program. One of their spokesmen was True D. Morse, the Under-Secretary of Agriculture. Later the seminar heard Mrs. Coya Knutson, a farm woman and a new Congress-woman from the Red River Valley of Minnesota, dissent from U.S.D.A. policy.

Senators of both Republican and Democratic parties on the Senate Agriculture Committee spent an hour going over the Committee's business and plans. Representatives of the Farm Bureau, the Grange, the Farmers Union, the National Council of Farmer Cooperatives, and the Cooperative League explained their current legislative programs.

Morris Green of the Food and Agriculture Organization of the United Nations gave an illustrated lecture describing the contributions to international cooperation being made by the F.A.O.

Philip Van Vlack, who is on a fellowship of the Ford Foundation, conducted a discussion on methods of discussion of economics and ethical issues. Mr. Van Vlack is a graduate student in economics at Columbia University. He has taught agricultural economics at the South Dakota College of Agriculture.

John R. Mott: In Memoriam

By R. H. Edwin Espy

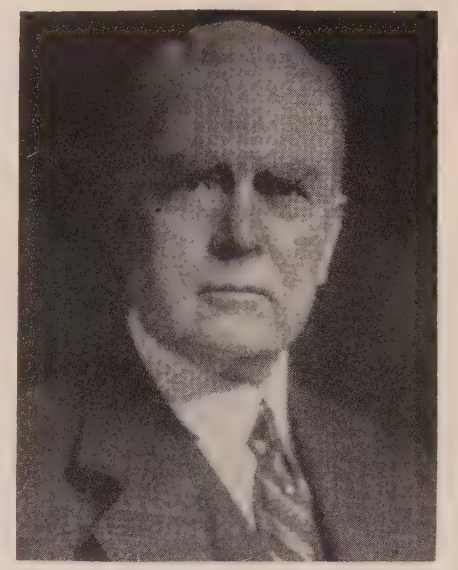
IN THE death on January 31st of Dr. John R. Mott the Christian world has lost a unique and beloved leader and its greatest missionary statesman. There are few in the ecumenical leadership of the Church who have not been personally influenced by association with Dr. Mott or by the outreach of his prodigious labors.

"If you would see his monument, look about you." Dr. Mott was a builder. His first professional position, at the age of twenty-three, was the national secretaryship of the Intercollegiate Young Men's Christian Association of the United States and Canada. In this capacity he laid the enduring foundations of the Christian student movement in America and around the world. He was a principal organizer and for many years the chairman of the Student Volunteer Movement, which is in vigorous health after sixty-seven years.

In 1895 the young John Mott assembled in Sweden a number of delegates from the four then existing national student Christian movements to found the World's Student Christian Federation, which now includes over fifty national units. Later, while general secretary of the Y.M.C.A. movement in the United States, he continued as chairman of these world student organizations and for many more years was chairman of the World's Alliance of Y.M.C.A.'s.

As spokesman of these and other international bodies, Dr. Mott in his early years forged a living link of mission and unity among the Christian forces of the world. Through personal persuasion, masterful organization, indefatigable effort and unprecedented world travel, he laid much of the foundation for the modern ecumenical movement. His mission embraced but transcended denominations, confessions, theologies, races and nationalities. He organized and chaired the historic Edinburgh Conference of 1910, which led to the establishment of the International Missionary Council, of which he was chairman until 1942. Out of this meeting flowed many of the streams that led to the World Council of Churches. He presided over the Oxford Conference on Church, Community and State in 1937, which, together with the Edinburgh Conference on Faith and Order the same year, was the direct forerunner of the World Council.

In recognition of his formative contribution to the establishment of the World Council, Dr. Mott was made its honorary president at the First Assembly in Amsterdam in 1948, and was re-elected at the Second Assembly in Evanston in 1954. At the time of his death he was honorary president of a number of other ecumenical bodies, in two of which he had carried leadership for over sixty years. He served at one time as vice-president of the Federal Council of Churches.



DR. JOHN R. MOTT

Dr. R. H. Edwin Espy, who recently became associate executive secretary of the National Council's Division of Christian Life and Work, was for the past 11 *years executive secretary of the national student YMCA, and for three years before that, was general secretary of the Student Volunteer Movement. Previously he had been associated with Dr. Mott for four years in world Christian youth work. He is thus in a position to know the great influence which Dr. Mott had upon the ecumenical movement.*

The many positions of organizational honor and responsibility which Dr. Mott had held are not the true measure of Dr. Mott. They are a reflection of qualities which some day will be more fully analyzed. High among these was his passion for enlisting and mobilizing men for Christ. He frequently said that of all his activities the most important one was recruitment. And those whom he recruited he deployed for service. A favorite quotation and rule of his life was that of Samuel Morley: "He who does the work is not so profitably employed as he who multiplies the doers."

It is in the lives which he stirred for Christ and for the world-wide Church that we have the true memorial to John R. Mott. From his college days to his death in his ninetieth year, he was first and foremost a fisher of men. Honors of church, state and education were bestowed upon him. When asked as recipient of the Nobel Peace Prize in 1946 to indicate his occupation, he replied with the single definitive word: evangelist.

It was this burning, unwavering purpose that lent drive and unity to the incredibly varied range of Dr. Mott's work. In all things Christ was central. In a conversation in 1938 with Gandhi he repeated a maxim of his great financial campaigns and of his organizational enterprises: "Christ is able to dominate both money and the machine." It was this vibrant faith which cast all his labors in a confident, triumphant frame.

Dr. Mott never was unmindful of difficulties, but he was sure of his cause because it was the cause of Christ. The thousands around the world who mourn his passing will still be lifted up by the memory of his ringing affirmations: "We must turn our stumbling blocks into stepping stones." "Man's extremity is God's opportunity." "Our greatest days lie before us."

This servant of Christ has entered, as he himself would put it, into his greatest days. It is fitting that his body is buried in a national shrine, the Washington Cathedral. But no single country can claim the spirit of John R. Mott. For, in the power of the Christ whom he exalted, "he made of one every nation of men."

A Remarkable Record

The Upper Room, monthly magazine of daily devotions, published in Nashville, Tenn., observes its 20th anniversary with the March-April issue. It is distributed in approximately 70,000 churches in the U. S. and Canada and its other-language editions, in the main, are sponsored by cooperative or interdenominational groups. So, in a real sense, it is international, interdenominational and interracial. With the January-February issue, the circulation passed the 3,000,000 mark and the number of editions became 29, in 24 languages and in English Braille. Many of the 3,000,000 copies are used in group devotions — in schools, hospitals and institutions, as well as in family groups. It is believed that 10,000,000 readers is a conservative estimate.

Family Life:

Religion and Responsibility

"IT IS in the Christian home of today that responsibility for the future society is being built. There are certain standards, values, attitudes . . . that are now being built into the very heart of every member of a family. . . . These values, in an adult's life, become . . . 'the way in which he makes sense of his world, the chart by which he navigates his life.'"

With this statement, at the beginning of a manual on "The Responsible Christian Family," U. S. church women are beginning a nation-wide study of family life in preparation for May Fellowship Day.

Sponsored by the United Church Women, the annual observance this year, on May 6, has as its emphasis the Christian family's responsibility at home and in the community.

The May observance comes during a week when thousands of American churches will also be stressing the importance of family living.

National Family Week, May 1-8, observed by all faiths, is sponsored among Protestant and Orthodox churches by the National Council's Joint Department of Family Life.

With the theme, "Open Your Home to God," the week will be observed with family prayer and worship in homes, family night programs and family retreats sponsored by churches.

Both Family Week and the church women's program emphasize family religious life. The women's handbook, written by Mrs. Ruth McAfee Brown, former chairman of the United Church Women's national committee on family life, includes such specific suggestions as family worship, and grace at mealtimes, as part of religious experience in the home.

But the church women's major concern is with the ways in which Christian convictions are put into practice in family relations and in church and community affairs.

In addition to discussion based on the handbook, the women are studying their own and other families to find the answers to two basic questions:

How can Christian parents teach their children to be good neighbors and good citizens?

How many Christian parents are accepting their responsibilities in community life?

Among the specific questions the church women are asking about their own attitudes and those of their families are some like these:

In family relations, do we respect the rights of each member of the family as an individual?

As neighbors, what do we do about people who seem lonely in our own church, or those who spend their days forgotten in hospitals and institutions?

And as responsible Christians, what would we do if people of a different racial group wanted to buy the property next door?

The manual on "The Responsible Christian Family" describes the influence of parents' attitudes on civic and national issues on the children of the family.

But the way in which youngsters absorb their parents' values and standards is dramatically presented in a play, "Point of Beginning," which will be given in communities across the country in connection with May Fellowship Day.

Commissioned by the United Church Women and produced by the American Theatre Wing, the half-hour play tells the story of a husband and wife, their ten-year-old son, and the effect of a 17-year-old neighbor's boy has on their lives at a moment of crisis.

On May Fellowship Day itself, the program will begin with a worship service keyed to the theme of the Christian family, and will include addresses by specialists in family life, or panel discussions by local parents, teachers, and ministers. The meeting may be a breakfast, a luncheon, or a dinner, and in many places the women invite the men of their families and members of other civic and religious groups to take part in the observance.

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PENNSYLVANIA

An Armor of Faith

(*Continued from page 5*)

U. S. Information Agency and a former professor of philosophy at Earlham College. He described America's two great spiritual needs as "a well-worked out affirmative answer as to what the Gospel is, and secondly, a movement in depth, a deeper commitment. We now have 100,000,000 church members and a powerful faith is needed," he said.

"Each man must counsel with God by himself," he continued. "There are things we must face alone. Religion is not to be put in a little compartment. The Gospel we seek to communicate includes the total Gospel. If we ever achieve a real peace, this is the way it will happen," he said.

Nine women and one man, and two communities were also singled out for honors during the week. At a fellowship dinner "silver certificates" were awarded to the Virginia Council of Churches and the Council of Churches of Darke County, Ohio, for a quarter-century or more of service in weekday religious education.

As speaker for the occasion, Charles P. Taft, chairman of the National Council's Department of the Church and Economic Life, stressed that "the teaching of religion under the released-time system in the public schools should be done in such a way that it is considered an essential part of the child's education."

Throughout the week, Christian educators representing Protestant church bodies in the U. S. and Canada, gathered in sectional sessions to discuss both ends and means in "communicating the Christian Gospel," theme of the conference. Some of the speakers, and highlights from their remarks, included the following:

Two notable trends in patterns of church worship were reported by Dr. Randolph C. Miller, professor of Christian education at Yale Divinity School. Increasingly parents and children are worshipping together in one unified Sunday morning service, which usually lasts about 35 minutes and is followed by individual classes for all age groups. The second significant trend, he said, is the use of husband-and-wife or man-and-woman teaching teams in the Sunday schools.

Dr. Bengt-Thure Molander, of Geneva, executive secretary of the World Council of Churches' youth department, criticized the churches' failure "both to understand and to give youth their proper place. "The church," he said, "is not challenging to young people, is not helping them solve their daily problems." His solution was a greater supply of trained leaders and "a re-evaluation on the part of those responsible for youth work as to basic religious material."

Rev. Robert Gessert, professor of religion at Wesleyan College in Connecticut, warned a sub-meeting of 350 youth specialists that "there are forces within (the church) which militate against the full development of the Christian person." He particularly scored tendencies to make religion obscure or a thing of easy sentiment or a form of escape. He told the youth workers that the most important thing they can do "is to make the community of the church, with its love and forgiveness, a living reality."

Rev. Joseph Clark Dana, director of the United Fellowship of Protestants' program for youth in military uniform, reported that about half the young people entering the Armed Forces have no church, but "about 1,000 of these men each month are finding their faith in Christ." He warned, however, that there remains the still unsolved problem "of connecting these men with a meaningful membership in a local church in their home town."

Dr. Roy G. Ross, general secretary of the National Council, raised the question of Christian training for tomorrow's leaders. "The problems and moral discussions going on in Washington and the world today are stupendous," he said. "Has the church developed leadership in high places, leadership that will know how to lay hold of divine resources? Have we in Christian education laid the kind of basis to provide this leadership today and in the years to come?"

Dr. Harry H. Kalas, associate executive secretary of the division, told a pastors' section that he felt sure a way would be found "to define clearly the functions of public schools in teaching about religion as part of the nation's culture, while the churches deal with aspects of religion requiring commitment."

Dr. Elmer Million, director of the National Council's Department of the Ministry, called on the church to help the average breadwinner find meaning in his daily work. Describing the layman at his job as being on "the frontier of the church," Dr. Million said, "We need a rigorous . . . testing of our ideas and an unashamed use of reason in determining what vocation means to each of us. The churches should produce study and discussion opportunities."

Rev. David Sageser, director of the National Council's Department of Campus Christian Life, told the meeting that a series of faculty consultations on academic freedom will be held on the campuses of 19 midwestern colleges this

(*Continued on page 28*)

238 Years of Service

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Film Study

(*Continued from page* 14)

e in New Haven churches. The study rriculum, published by the Congrega- nal Christian Churches for standard e in its church schools, was chosen as e most feasible for use with the films. l other conditions were the same, in- uding almost identical rate of attend- ce by teachers from the two groups at special six-week training course pre- ding the study.

The results of an identical post-study t of the two groups reveal that:

(1) Children of this age group may rn significantly more in church school en motion pictures are incorporated o the curriculum than when young- rs of the same age are taught without tion pictures. In a post-series infor- tion test, the film group children lked up a gain of seven points over ormation they had had before the be- ning of the series, whereas the non- h group gained only five points.

(2) The problems of class discipline e cut measurably with the use of films all the classes. One teacher of a class sixth-grade boys, found it impossible hold their attention except with the of films.

t the close of the course both chil- n and teachers in the film group said y greatly enjoyed use of the film and nd it helpful.

With or without use of films, however, Sunday school teaching under study found to be successful, the report es. Children in both groups learned a substantial amount. "The properly conducted church school need not apologize for the way it fulfills its function as an educational institution."

A significant finding of the survey showed that children receive a more vivid mental image of Christ and other figures in the Bible through motion picture portrayals than through still picture representations. Youngsters were shown five representations of Christ, including a still picture from a film of His life shown them later. Their choice was a reproduction of a painting by Hoffman, long used in Sunday School curricula. After viewing the film, however, about half of the children picked the movie actor as their favorite—the rest standing by their previous choice.

"This raises the question of the quality of religious films currently available," said Mr. Parker, project director. "In general I would say their artistic quality is low. Too many of them suffer from poor scripts, lack of good direction and mediocre performance.

"In some cases of Biblical films, the actual story from the Bible is distorted," he said. "Too often, they tend to stereotype the prophets and apostles as aged characters with long beards and stooped shoulders, instead of the vigorous, active human beings they really were. Christ is made to appear effeminate and artificial and therefore, to today's children, unconvincing in what He says and does."

In the final section of the lengthy report pastors of the 102 churches surveyed registered suggestions for improving religious films. Most thought motion pictures should be planned to fit the programs of the local church, such as training church school teachers and other lay leaders. Many urged production of films dealing with family problems, boy-and-girl relationships, vocation, citizenship, problems of youth and old age. Others felt the cost of available films too high, and still others felt the need for technical improvements.

The work of the survey was largely financed by the National Council of Churches through its Broadcasting and Film Commission. Assisting grants for completion of the studies have been made by the Carnegie Corporation and the Hazen Foundation.

In addition to Mr. Parker, other members of the project's planning and supervisory team were Dr. Paul H. Vieth, Horace Bushnell professor of Christian Nurture at Yale Divinity School; Dr. J. J. Stein, psychologist in the Veterans' Administration, Perry Point, Md.; and Miss Edith F. Welker, of Hartford, Conn., associate secretary of the Connecticut Council of Churches.

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The Lutherans

(*Continued from page 9*)

the U.L.C.A. a pioneer in cooperating with official interdenominational agencies, most recently had a new distinction — the third consecutive Minnesota governor to come from among its membership.

First of the three was Judge Luther K. Youngdahl, now a member of the U. S. District Court, whose brother Reuben, is pastor of America's largest Lutheran church — the 8,000-member Mt. Olivet, in Minneapolis. Judge Youngdahl was succeeded by his lieutenant-governor, Elmer C. Anderson; and this year the people of Minnesota elected the third Augustana Lutheran governor, Orville C. Freeman.

The American Evangelical Lutheran Church, founded in Iowa in 1872 by pastors and missionaries from Denmark, has much of its heritage from Bishop N. F. S. Grundtvig, the great 19th century Danish religious leader. From Bishop Grundtvig, who founded the famous Danish folk-schools, came the philosophy of practical education, and hundreds of the hymns sung in English here were written by the Danish bishop a century ago.

In addition to the bodies that are constituent members of the National Council itself, several are affiliated with special sections of the Council. Affiliated with the Division of Foreign Missions, for example, are the American and the Evangelical Lutheran Churches, the Lutheran Free Church, and the Santal Mission of the Northern Churches in India. Current chairman of the division is the secretary of the Evangelical Lutheran Board of Foreign Missions, Dr. Rolf A. Syrdal, of Minneapolis.

The largest Lutheran body outside the cooperative movement is the Missouri Synod, with 1,850,000 members. The Missouri Synod, however, works with the National Lutheran Council in overseas relief, re-settlement of refugees, and programs for young people in the armed forces. The synod's top TV film program, "This Is the Life," is distributed through the Broadcasting and Film Commission of the National Council of Churches; the synod's foreign mission board consults with the Council's Division of Foreign Missions, and many congregations cooperate locally with churches of other denominations.

Slowly, over the years, the Lutheran churches, and many others, move toward the means and the goal outlined long ago in the Augsburg Confession:

"In this matter of religion the opinion and judgments of parties should be heard in each other's presence and considered and weighed in charity, leniency and mutual kindness to the end that the things in the Scriptures which have been differently interpreted or misunderstood, being corrected and laid aside, these matters may be settled and brought back to one perfect truth and Christian concord, that for the future . . . as we all serve under one Christ, so we may be able also to live in unity and concord in one Christian Church."

Council Personalities

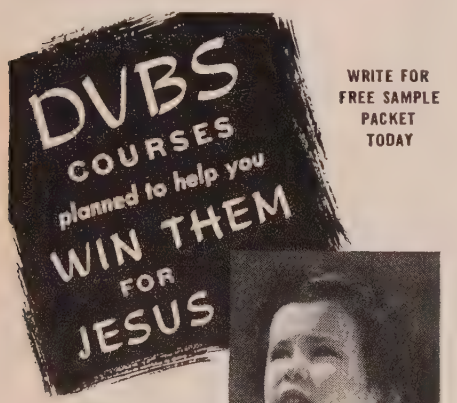
(*Continued from page 16*)

and their wives during slack seasons. Wearing boots and layers of wool stockings and sweaters against the snow and cold, in a country where temperatures drop far below zero, she kept records for the men and women who came miles on foot to get raw materials and to return with finished weaving, ivory and wood carvings, and wind-proof cloth parkas for tourist purchase and sale abroad.

In New York's warmer climate, where heavy woolens are rarely necessary, she spends free afternoons in Central Park, painting in water color and oils.

Her free time is limited, however. A Methodist deaconess, she has for years been secretary to the board of her church, and is currently vice-president of its woman's society.

A graduate of Hamline University, in St. Paul, Minn., she took her first job as secretary at Joyce Memorial Methodist Church in Minneapolis. Before going to Newfoundland, she spent eight years with the Methodist Board of Missions in Philadelphia.



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hurches Working Together

(*Continued from page* 19)

fluence both Congress and the people the United States to accept further litarization . . ."

In another resolution the Ohio pas- s urged the state's churches to serve an "informative contact" with execu- e and legislative levels of government "help maintain the integrity of free titutions, the inviolability of human gnity and the individual freedom as aranteed under the law."

Warning that Communism is "the eatest present international threat to man freedom," the pastors also inted out that some loyalty investiga- ns also threaten human freedom.

"We exhort our people to understand temptation to by-pass 'due process law' and our traditional constitu- nal safeguards in the effort to deal h problems and persons whose loy- y is under question," they said. "We ve no fears of any investigations car- d on under the full democratic prin- les of traditional judicial procedure."

egon Churches Launch Spiritual Life Drive

The Oregon Council of Churches has nched a spiritual life advance pro- m to culminate at Easter in a con- ed effort to reach the estimated 79 cent of the Oregon population that unchurched.

A cooperative blueprint has been ap- ved by the six Protestant denomina- ns affiliated with the Council. The rt will be directed by a committee composed of the chairman of each denomination's committee on evangelism. Churches will be encouraged to enlist and train workers in area conferences, to hold interchurch preaching missions and organize for fellowship and visitation evangelism.

Ministry to Parolees Established In St. Louis

The Metropolitan Church Federation of Greater St. Louis, Mo., has undertaken a full-time program of work among parolees to help them find jobs, counsel with their families and encourage church membership.

Major aim of the program is to help reduce the large number of "repeaters," arrested for the second time. According to Dean Sidney E. Sweet, chairman of the Christian Community Action Department, St. Louis has "one of the worst records of any city in America" on this score. Seventy per cent of the city's ex-prisoners and parolees are arrested a second time.

The ministry to parolees will be supervised by a new Commission on Christian Social Welfare Services established at the Federation's annual meeting held recently. In addition to the ministry to parolees the Commission will also establish a referral service in cooperation with the 600 social agencies in the metropolitan area to handle the hundreds of requests for assistance received by the Federation every year. The commission will also represent Protestants in relation to the local community chest.

A third project of the new Commission will be the appointment of a committee to develop a program of education in the field of alcoholism. It plans also to put on a sound social welfare basis the Federation's community counseling clinic now operating at a local church. The clinic is staffed by pastors, physicians, psychiatrists and social workers.

Council Briefs

Churches in Ft. Worth, Texas, are producing 20-second movie shorts urging attendance of children at the church school of their choice, for use as a public service over the local television station. . . . Local councils of churches in four states — Iowa, Kansas,, Missouri and Nebraska — together with the American Friends Service Committee—jointly sponsored a "World Peace Workshop" at Park College, Parkville, Mo., last month. . . . A series of one-day seminars on alcoholism is scheduled in six different Florida cities during this month and the next under the joint sponsorship of the Florida Council of Churches and the state's Alcoholic Rehabilitation Program. . . . Twenty churches of Norfolk, Va., have been formally organized into an interracial, interdenominational federation, to be known as the Norfolk Federation of Churches. . . . The Federation of Churches of Rochester, N. Y., is sponsoring a new radio program entitled Church World News. . . . The first layman president of the Pennsylvania Council of Churches, Herbert E. Ransford, Jr., of Pittsburgh, was installed for his second term of office.

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"Dr. Robinson writes as a warm sympathizer with the aspirations of the Asian peoples. His friendly spirit, his humor and his capacity to join in the aspirations of others are reflected on every page. He is a vivid reporter. He speaks to the conscience of America in a way that should stab us awake. His chief appeal is to Western Christians to make more of an effort to understand what is happening and to contribute to a solution of the problems of the under-developed areas. His book is a stirring plea for support of Christian missions and for an international policy of constructive cooperation and service."—*Religious Book Club Bulletin.*

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Philippine Radio

(*Continued from page* 12)

overseas specialists trained in the U. S. on RAVEMCCO's scholarship program.

The radio station is only part of the RAVEMCCO-sponsored program at the university. Five "Wayside Chapels" built on campus go out into rural communities where radio doesn't reach, carrying not only religion but recreation and information on farming, sanitation and family life to the people of the rice fields and the barrios. Two of the trailers are now on other islands, Dr. Spencer and Mr. Martin spent one evening watching a program another mobile unit produced in the mountains near Dumaguete. For an audience of some 600 barefoot men, women, and children, the trailer staff offered games singing, filmstrips, and movies.

In addition to Mickey Mouse, various documentaries, and religious and other films sent from the U. S. through RAVEMCCO, the university now has a new photo department to produce and process its own filmstrips and slides.

The audio-visual program operates inside the university as well as for those outside, with movies and recorded concerts for students; educational films for science and Bible classes and the School of Nursing, and movies of public health.

An Armor of Faith

(*Continued from page* 24)

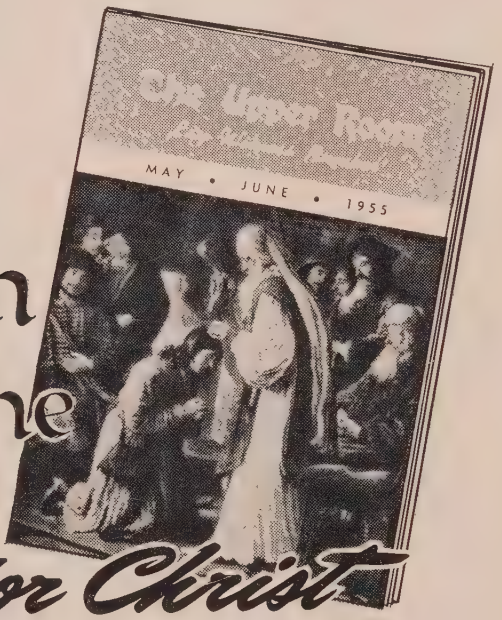
spring. The project will be under sponsorship of the Faculty Christian Fellowship, a unit of the department organized in 1952.

Research studies released during the annual meeting pointed up facts which churches, denominations, and interdenominational agencies will consider as they plan future programs. A study prepared under the direction of Dr. Richard E. Lentz, director of the National Council's family life department, showed that within the next 20 years those 65 or older will jump from 14 to 20 millions, while the "tidal wave" of younger children in Sunday church schools will continue to rise steadily. Dr. Lentz noted that both are "leisure-time" groups and that "this will impose a greater financial strain on churches because the number of those of maximum income—middle-age groups — is declining, and will be for the next 20 years."

Other trends noted or commented on in the study and expected to affect the planning of Christian educators for a generation to come, are:

Three out of five working women are married. One out of four mothers with children under 18 is a family wage-earner. Six thousand "women" under 17 are divorced, 84,000 under age 24; four out of five divorced persons remarry; in the 14 to 17-year-old bracket the nation has 40,000 married "men," 232,000 married "women." All this indicates the marriage counseling task of the church.

Election of three new vice-chairmen of the Commission on General Christian Education — largest unit of the Division of Christian Education — was announced at the meeting. They are: Rev. David I. Forsyth, of Toronto, secretary of Christian education for the United Church of Canada; Rev. Ray J. Harmelink, of Philadelphia, assistant general secretary of Christian education for the Presbyterian Church, U.S.A.; and Miss Mildred C. Widber, of Chicago, secretary of leadership and field program for the Congregational Christian Churches.



Laymen around the world witness for Christ

Laymen from the four corners of the earth have contributed the meditations, prayers and Scripture selections for the May-June "Lay Witness Number" of The Upper Room, annually one of the most inspiring issues of this devotional guide used in more than 3,000,000 homes.

Among this year's contributors are a farmer from Ohio, a postman from Arkansas, a realtor from Canada, a laborer from Peru, a physician from India, a lawyer from the Philippines, a teacher from Australia, an editor from Hong Kong, a princess of Rumania, and 52 other laymen, representing almost every evangelical denomination.

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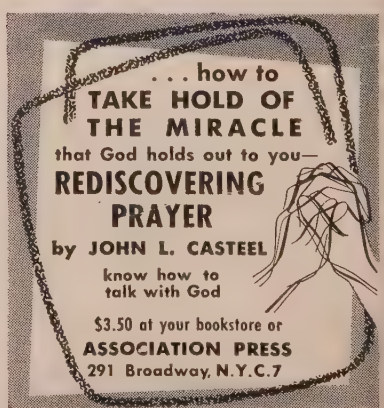

BOOKS

The Development of the Papacy

By H. Burn-Murdoch, Frederick A. Praeger, New York. $7.50.

Here is a calm, clear, orderly, balanced presentation of the Doctrine of the Papacy, adequate in scope for anyone not specializing in the field. It is difficult to see how it could be fairer. Since, however, the writer and the reviewer like find the doctrine inacceptable, it is advisable to look for Roman Catholic opinion on the question of fairness. Meanwhile, one may express his gratitude to the author for patient and careful work, with the indubitable intention to be fair, and to the American publisher for making the venture of reproducing the book on this side of the Atlantic.

The scheme of presentation is convenient. One after another, an aspect or portion of the Doctrine is presented historically, largely through quotations, with continuity and clarification supplied by the author. Then follow the Roman Catholic and non-Roman interpretations and arguments concerning sources of the controversy in that section of the history, in paragraphs affirmative and negative, A and N. A given section A (and N, naturally, as well) may present several interpretations, not necessarily consistent with each other. For the Roman Catholic does not profess to be justifying his faith to himself or indeed because of any intrinsic need for its justification: he is trying to justify it to the non-Roman Christian.

It is evident, and not only from a perusal of this work, that a multitude of believers find it necessary to the maintenance of their faith, the tranquillity of their spirit, the acceptance of their church, to be able to rely upon a living guide and head of the church who renders them secure from error and insures for them the unity of the visible church. To such, the Doctrine of the Papacy may either seem self-evident, or be readily accepted as an act of pure faith, and they will likewise be satisfied with the results of their belief, whether in their own lives or in the life of the church.

For the persuasion of those, whose number also is legion, who find all the authority of which they feel the need in the Holy Scripture as they understand it by the help of the Holy Spirit, massive and subtle doctrines of Tradition have been elaborated; the Roman Catholic faith is only that which has always, everywhere, been the faith of the universal church – believed, i.e., "semper, ubique, ab omnibus." This must often be supported by a theory of development: the doctrine was present in embryo from the beginning. One need not be surprised or disdainful if the reasoning

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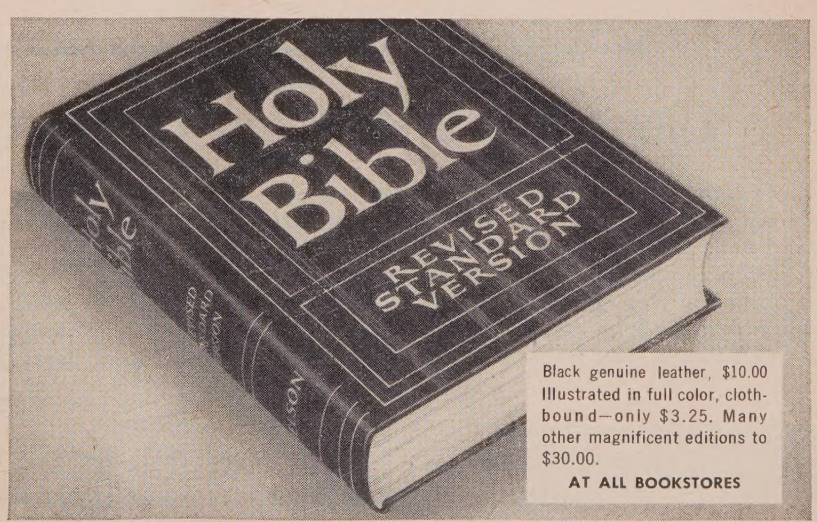

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AT ALL BOOKSTORES

often seems to be a monumental begging of the question. The church cannot err; it invents nothing new; what it proclaims now has therefore been present from the beginning. The developmental theory, of course less bluntly stated, was an instrument by which a Newman, for example, could reassure himself that he was actually progressing when he subjected himself to the Pope.

The subjective desire for a vocal and visible authority, since the days of Duns Scotus, has been predicated of God: "Potuit, decuit, ergo fecit": He could, He should, so He did — establish an infallible and visible authority; decree the immaculate conception; ordain the corporeal assumption. Once the faithful feel the need, it is only necessary to say "decuit"; God needed to have it so, and He has established it.

One can write in this manner without disdain if he feels that, in general, those who admit the force of such reasoning would accept the authority of the Papacy eventually as a simple act of faith or as (finally) self-evident. What is of greater concern ecumenically, it would seem, is that so much depends on the desire of the faithful, leading to the fateful assertion, "decuit." Even an evil generation may feel the need for a sign. Have the protective processes, say since 1854, been such as to keep alive the flame of a pure faith? Are they such, more specifically, as will prevent the displacement, in the estimation of multitudes of believers, of Christ the Redeemer by Mary "the Mother of God," eventually Co-Redemptress?

These comments by the reviewer should not be taken as an indication that the book is slanted. Rather, its careful exposition is such as to stimulate or justify the deepest concern on the part of all those, Roman and non-Roman, Christians who desire the essential and effective unity, in faith and action, not only of all Christ's followers, but of all elements of the visible church.

—Claud Nelson

The World of Albert Schweitzer

A Book of Photographs by Erica Anderson, Harper & Brothers, New York, $5.00.

This is not the first telling of the story of Albert Schweitzer, but it is certainly one of the most effective.

The World of Albert Schweitzer is a wonderful picturization of a wonderful man, in all the phases of his many-faceted life. We see Albert Schweitzer in Lambaréné Hospital — the jungle hospital which he built on the Ogowe River in Africa — ministering to the sick and carrying out his philosophy: "Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world."

Then we see him in the worlds of philosophy, theology, and music — in Lambaréné working at a piano which is zinc-lined for use in the tropics, making organ recordings in the Günsbach church in Alsace, and lecturing and writing wherever he may be. We are also given an insight into his boyhood and youth in the upper Rhine Valley.

To accompany these photographs by Erica Anderson, Eugene Exman has written a wonderfully interesting and inspiring factual text, which adds not only to the knowledge and understanding, but to the pleasure of the reader.

Erica Anderson's work with still and motion pictures is well known in America and Europe. She has worked on several film biographies, one of them about Grandma Moses, the folk artist. She spent nearly four years collecting the pictures for *The World of Albert Schweitzer,* traveling to Lambaréné in French Equatorial Africa and to Günsbach, in Alsace.

Eugene Exman, director of Harper & Brothers, and manager of the religious

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ook department, also has visited Lamaréné and Günsbach, and knows Dr. chweitzer, so was admirably suited to is task of writing the text and captions o accompany Miss Anderson's photoraphs.

—Mary E. Hillman

ree India: The First Five Years

By Donald E. Ebright, Parthenon ress, Nashville, $2.50.

The sub-title of this book reads, "An ccount of the 1947 Riots, Refugees, elief and Rehabilitation." Dr. Ebright an on-the-spot reporter. He has lived n India since 1936. From 1949 to 1952 e served as Director of Refugee and amine Relief for the National Chrisan Council of India. He was the India presentative of Church World Service, utheran World Relief, CROP, and ther agencies seeking to help in a aggering situation.

The terrible days of communal riotg which followed independence led andhi, depressed and broken, to tell e National Christian Council relief orkers, "I find myself singing 'Rock of ges.'" Half a million lost their lives four months; seven and a half million en, women and children engaged in mass migration. There arose 160 tent ties. The largest refugee camp, planned r 100,000, at one time housed three mes that number.

Training centers were set up for vari- trades and crafts and cottage indus- ies. Employment bureaus were opened. hools were started. Loans and group locations of land were arranged. Pan- Nehru spoke of new townships "hum- ng with the music of the muscles." In 1952, a Relief Council which Dr. right served as secretary was able to ure a million dollars' worth of relief pplies and goods for India through a cial India-American Agreement to it them duty-free. The Council agen- s distributed them.

While the book deals largely with de- of relief administration, it touches on other concerns of "the first five rs," such as Communism, United tes-India relations, Community Deopment programs, and steps India ll needs to take. There are interesting scriptions of the Etawah project under Horace Holmes, former Tennessee county agent, and the fundamental education project under UNESCO at Janata College, near New Delhi.

Dr. Ebright feels that India is "democracy-bent because of her religions; her way of life; her love of home and family; the teachings of Mahatma Gandhi; and the sound traditions of the democratic, self-contained village organization, the Panchayat." He expresses faith in the 85 per cent of India's 360 millions who live in her 700,000 villages. They will cast the final votes for or against democracy, and "in the long run, men who live near to the sun and soil can be trusted."

—Florence Gordon

Books Received

A Diary of Readings, *John Baillie*, Charles Scribner's Sons, New York, N. Y., $2.50.

When You Build Your Church, *John R. Scotford*, Doniger & Raughley, Great Neck, N. Y., $3.00.

The Interpreter's Bible, Vol. 4—Psalms and Proverbs, Abingdon Press, Nashville 2, Tenn., $8.75.

Life Looks Up, *Charles B. Templeton*, Harper & Bros., New York, N. Y., $2.50.

Meditation and Piety in the Far East, *Karl Ludvig Reichelt*, Harper & Bros., New York, N. Y., $3.00.

Eighty Adventurous Years, *Sherwood Eddy*, Harper & Bros., New York, N. Y., $3.00.

Dauntless Women, *Winifred Mathews*, New Edition, Friendship Press, New York, N. Y., $2.50.

Great Ideas of the Bible, Vol. II, *Ryllis Goslin Lynip*, Harper & Bros., New York, N. Y., $2.75.

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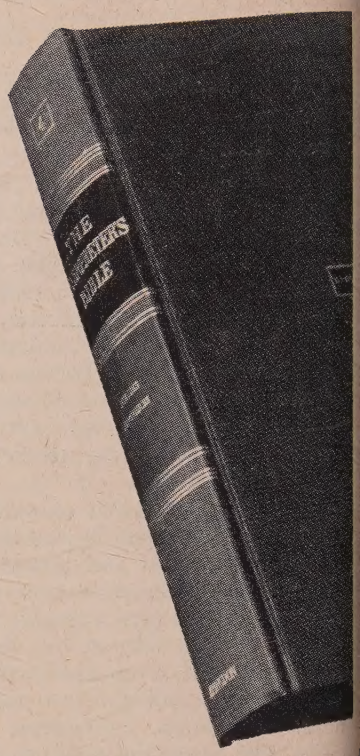

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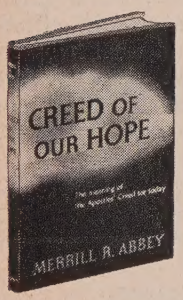

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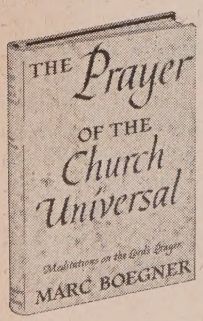

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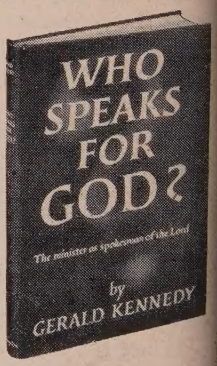

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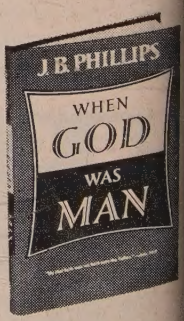

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